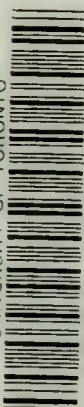


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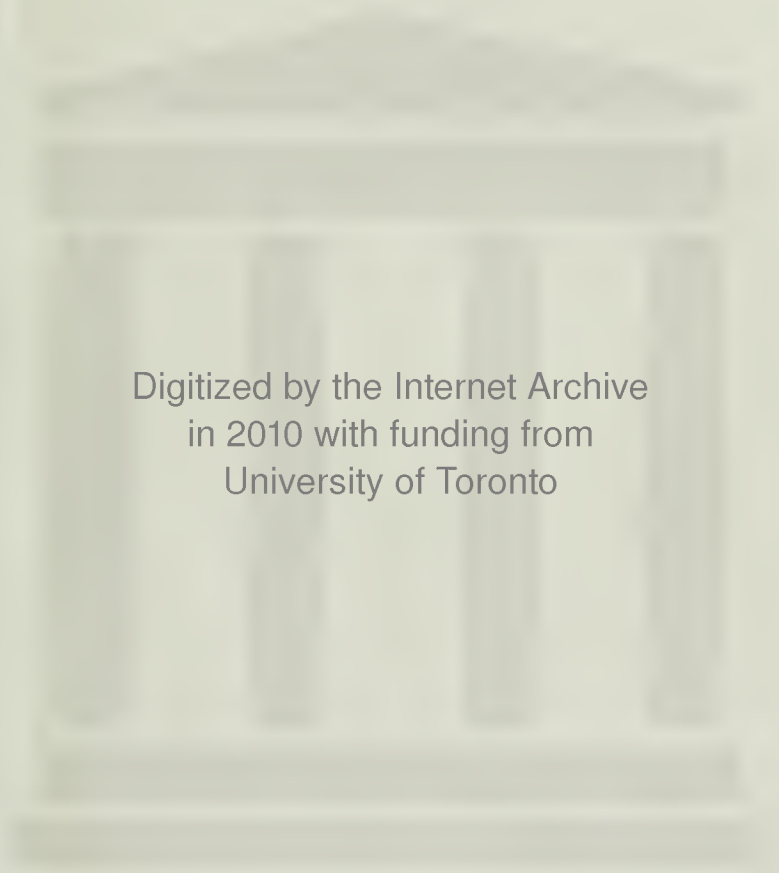
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## THE REVELATION

TO

## THE MONK OF EVESHAM.

1196.

CAREFULLY EDITED FROM THE UNIQUE COPY,  
NOW IN THE BRITISH MUSEUM, OF THE EDITION  
PRINTED BY WILLIAM DE MACHLINIA ABOUT 1482.

BY

EDWARD ARBER.

*Associate, King's College, London, F.R.G.S., &c.*

517155

26 . 1 . 51

LONDON :

5 QUEEN SQUARE, BLOOMSBURY, W.C.

*Ent. Stat. Hall.]*

15 October, 1869.

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# THE REVELATION TO THE MONK OF EVESHAM.

## INTRODUCTION.



IN the chronology of English printing, between William Caxton and Wynkyn de Worde, occur the less familiar names of JOHN LETTOU and William of Malines, or as he variously printed his name, WILHELMUM DE MACHLINIA, WILHELMUM DE MECHLINIA, and even WILLIAM

MACLYN.

Not much is known of these two minor printers: nothing indeed beyond the testimony of their own productions. Some account, however, though it may be a limited and imperfect one, of their works will be advantageous, previous to an acquaintance with *The Revelation to the Monk of Evesham*.

2. Besides printing on their own account, Lettou and Machlinia joined in partnership for at least the production of one book, in the colophon of which Lettou's name comes first. Possibly therefore he may have been the older printer. Their works are of great rarity: some of them extraordinarily so. The following list of many of them contains their designations or titles in English, shows the languages in which they are printed, and gives the prefs marks of copies now in British Museum. Those distinguished by A have the name of the printer upon them: those by B have neither the name of the printer nor of the place or date of printing.

John Lettou.

- A The Minorite ANTONIUS ANDREAS, *Questions in Aristotle's Metaphysics*; edited by the Augustine THOMAS PENKETH. 1480. [Latin.] *Gren. Coll.* 8984.
- A JOHN PEREZ DE VALENTIA, *Expositions on the Psalms*. 1481. [Latin.] C. 11. b. 9.

Lettou and Machlinia.

- A Sir THOMAS LITTLETON, *Tenures*. [Norman-French]. 508, f. 1
- B An abridgement of the Statutes, with title or printer's name, &c. [Norman-French.] (1) C. 12. i. 10. (2) 505. g. 1.



## William de Machlinia.

- A I. Sir THOMAS LITTLETON, *Tenures*. [Norman French.] 508. f. 2.  
 A III. Year Book, 34 Hen. vi. 14. [Norman-French.] C. 11. b. 10.  
 A II. ALBERTUS MAGNUS, *On the secrets of Nature*. [Latin]. (1 C. 31. e. 25. 12) 546. h. 6.  
 A III. JOHN WATTON, 'Speculum Xristiani,' *The Mirror of a Christian*. [Latin and English]. C. 11. a. 28.  
 B I. Year Book, 33 Hen. VI. [Norman-French.] 505. g. 1.  
 B I. Year Book, 35 Hen. VI. [Norman-French.] 505. g. 1.  
 B I. Year Book, 36 Hen. VI. [Norman-French.] 505. g. 1.  
 B II. A book, without title, known as 'Nova Statuta,' *The New Statutes*. [Norman-French.] C. 11. c. 13.  
 B II. *The Revelation to the Monk of Evesham*. [English.] C. 21.  
 B III. *A passing gode lityll boke necessarye and behouefull agenst the Pestilence*, translated from the Latin of *Reginam contra epidiniam sive pestam*, written by Canutus, Bishop of Aarhus in Jutland.  
 B III. A Chronicle of England. [English.] *Gren. Coll.* 5991.

3. The first book ever printed in London, was printed by John Lettou. It was the above Penketh's edition of Andreas' *Questions in Aristotle's Metaphysics*: a work first printed at Naples in 1475.

The Rev. Dr. Cotton tells us:

If we consider Westminster as a distinct city from London, the latter can only claim the third, or perhaps fourth place in order of time among the English towns into which the art of printing was introduced: a press being certainly at work in Oxford in the year 1478, and one at St. Alban's in 1480. No book executed at London is found bearing an earlier date than this last-mentioned year; the first known specimen being, *Antonii Andree questiones super xii. libros metaphysices*, printed by John Lettou, in 1480. Lettou was probably a foreigner, and he is only known to have printed two books in 1480 and 1481 before he joined with Wm. Machlinia, who is also supposed to have been a foreigner from Germany or the Low Countries. Machlinia probably continued his occupation for some years, yet comparatively few of his books have come down to our times; and of these not one single volume bears a date.—*Typographical Gazetteer*, p. 148, Ed. 1831.

But two copies of Andreas' *Questiones* are known. The above one in the Grenville Collection, and another at Magdalen College, Oxford. The two volumes printed by Lettou were both published at the expense of Thomas Wilcock. They are printed in double columns, and have blank spaces left for the initial letters to be filled by hand, as is the case of most of the above works. The colophons expanded of Lettou's two works, run thus:

A. Andreas' *Questiones*.

¶ Excellentissimi sacre theologie professoris Anthonii Andree ordinis fratrum minorum super duodecimo libros Methaphisice questionibus per uenerabilem uirum magistrum Thoman Penketh ordinis fratrum Augustinen-sium emendatis finis impositus est per me Iohannem lettou ad expensas Wilhelmi Wilcock impressis. Anno xristi M.CCCC.lxxx.

J. Perez de Valentia's bulky work, usually known as *Expositiones super Psalterium*.

¶ Explicunt Reuerendissimi doctoris Valeneii super psalterium hucusque expounes Impresse in ciuitate Londoniensi ad expensas Wilhelmi Wileck per me Iohannem lettou. Anno xristi M.CCCC.lxxxi.

Aristotle and David, Intellect and Piety: a fit beginning for the prodigious literature that has been, that is, that yet will spring into existence in London.



4. Sir Thomas Littleton died on 23rd August 1481. It was probably after his death that Letou and Machlinia, our first Law printers, joined together to print what is probably the first edition of his *Tenures*. The colophon of this book runs thus :

Expliciunt Tenores nouelli Impresse per nos Iohem lettou et Willem de machlinia in Ciuitate Londoniarum iuxta exclesiam omnium sanctorum. [There were eight churches in London, dedicated to the honour of *All Saints*, commonly written *Alhallows*. Near which *Alhallows* cannot therefore be now known.]

There is another work, known as the *Vieux Abridgement des Statutes* which is also attributed to their joint-effort, but it bears no date nor name of printer, place, &c.

5. The works, known and suppositious, of William de Machlinia are more numerous. He appears to have lived either in Holborn or near the Fleet Bridge.

Another of the earliest editions of Littleton's *Tenures* has this colophon.

Expliciunt Tenores nouelli Impressi  
per me Wilhelmum de machlinia in opulen-  
tissima Ciuitate Londoniarum iuxta pontem  
qui vulgariter dicitur Flete brigge

The Year Book 34 Hen. VI., has this short colophon.

Emprente par moy William Maclyn en Holborn.

The edition of Albertus Magnus *Liber aggregationis ; seu liber secretorum*, &c., has this colophon.

Albertus Magnus de Secretis naturæ Explicit  
Necnon per me Wilhelmum de mechlinia Impressus In  
opulentissima Ciuitate Londoniarum Iuxta pontem qui  
vulgariter dicitur Flete brigge.

But the most interesting of all the acknowledged productions of Machlinia, and the one which has the closest affinity to the present work, is a book which begins *Incipit liber qui vocatur Speculum Xristiani*. It is a devotional work, and consists of three parts.

(1.) The *Speculum Xristiani* is composed of short quotations chiefly in Latin, from the Scriptures and the Fathers, interspersed with original, though rude English verse in illustration of the teaching. It is divided into eight 'tables' or 'chapters': whereof the first treats of the Catholic faith and the articles of belief: the second of the ten precepts of the Decalogue and the two of the Gospel: the third of the seven works of mercy, the seven works of the spirit, the seven principal virtues: the fourth of the seven cardinal sins, and the like. The following—to be found in the seventh table—is a good specimen of the verse, which otherwife is interesting from its very early position in English printed Poetry.

Ensample we may see and here  
Of Iherusalem that was so riche a citee  
Of it openly spekys Ieremye  
And also dauid in hys prophecye  
How it was destroyed withouten we  
And the walles beten down all be dene

Wallid it was with wallys thre  
A semely sight on to see  
The temple brent ful dulfully  
And beten down hit was holly.

So riche a temple hit was one  
In this worlde was founden none  
With walles and pylers here onlyght  
Hyled with golde that schone ful bright

So many lampes ther in brent ay  
Hit made the night bright as the daye  
Their oyle was medled with swete oynement  
Out of whiche swete sauour sprent

Thair sence was wonderly wrought  
With riche spices that they dere bought  
Ther of come swete smellyng  
Sweter felt neuer man here lyuuyng  
Ther is now nether Emperour ne kyng  
That night mayntene suche sensyng

Ther were thre hondred there in syngand  
Suche songe herde neuer man in this londe  
With harpe and pipe and sawtrie  
And all other maner of mynstralcyne  
And this was all their synging  
The psalmes that made David the kyng

And why this Cite destroied was  
Fals and coueitous men grete cheson was  
That euer brent in coueitise more and more  
Yf we doo so aught to drede full sore  
Last vs befalle as thaim befelle  
Al wise clerkys thys tale can telle

And yet this fyre brennes so bate  
That no man may it slewke and bate  
And ther of comes so grete a smoke  
That men may not vp to heuen loke

For wher may we now many fynde  
That they not other bleereyed or all blynde  
Or ellys a perse in their eye  
Thof they in state or ordre be right heye  
Who so might conuert blynde and blyereye  
And make them to goddys bydding obedient be  
God wolde forgyf him all his synne  
And graunt hym blisse that neuer schal blinne

But I am nought so grete a clerke  
For to do so strong a werke  
Therefore me and all mankynde  
Into the mercy of god I recomende

(2.) The second part of the *Speculum Xristiani* mainly consists of an Exposition of the Lord's Prayer. It has the following title.

Sequitur expositio oracionis dominicæ cum quodam bono notabili et septem capitalia vicia cum atiquibus ramis eorum

(3.) The third part consists of the Admonitions of the blessed Ifidore: and has this title.

Sequuntur monita de verbis beati ysidori extracta ad instruendum hominem qualiter vicia valeat cuitare et in bonis se debeat informare.

At the clofe of the whole, comes the following colophon.

Iste Libellus impressus est in opulentissima Ciuitate Londoniarum per me Willelmum de Machlinia ad instanciam necnon expensas Henrici Vrankenburgh mercatoris.

As Thomas Wilcock paid the expenfes of Letton's two books : the piety of the merchant Henry Vrankenburgh furnished Machlinia with the means for the production of the *Speculum Xristiani*.

6. A typographical matter now meets us : and it is important, because it is the bridge between the known and the supposed works of Machlinia. Mr. Dibdin gives us this opinion of Machlinia as a printer.

Machlinia unquestionably printed with at least three different casts of letters ; of which the more elegant specimens are those of the *Speculum Ariani*, and *Albertus Magnus* 'De Secretis Mulierum.' Machlinia is always superior to Letton, and some attempt at proportion and beauty may be seen in his register, or press work ; but he is not only far beneath Wynkyn de Worde in every point of good printing, but is frequently below Caxton ; whose broad and bold types seem not to have suited his meagre taste. His paper is not generally so good as that of his contemporaries ; but in the subsequently mentioned work of 'Albertus Magnus,' and in the 'Nova Statuta' he has shewn himself not indifferent to the niceties and beauty of his art. The paper is excellent, the margin broad, and the register exact.—*Typ. Ant.* ii. 9.

In the above list, an attempt has been made to classify Machlinia's books, according to the founts of type used in them. The law-books group under I. The *Albertus Magnus*, the *Nova Statuta*, and *The Monk of Evesham*, form group II. : while the third group is composed of the *Speculum Xristiani*, *Chronicle of England*, and *Lityll boke agenst the Plague*, &c. The three groups are sharp and distinct from each other, and consistent within.

Mr. Dibdin observes with reference to the present work :

This extraordinary performance, which is bound up with a copy of Caxton's *Order of Chivalry*, in the British Museum, is printed with types of the same character as those of the *Nova Statuta* ; but more rudely executed. The book has no indication whatever of place, or printer's name ; nor has it numerals, catchwords, or signatures. It contains 65 leaves ; and in chapters xvi, xvii, some leaves have been pasted over others, containing different matter from the cancelled leaves. This appears, on slightly separating the one from the other. I believe the Museum copy, which was formerly in the library of Henry VII., to be unique.—*Idem*, p. 27.

To this may be added a peculiarity in the letter in which this book is printed. It has one letter grafted upon another, as *de* and *ho* : together forming one letter. The foundry of this type is unknown. It probably came from beyond the seas. Altogether the opinion of typographical experts is conclusive and final, that William de Machlinia printed *The Monk of Evesham*. Probably therefore the approximate date of its appearance in print may be fixed at about 1482.

7. The Narrative itself is very much older : though we cannot tell by how many years. It was probably not written earlier than its ostensible date ; 1196 A.D. By whom is unknown. Neither am I aware of its present existence in MS. An abridgement of it however is found in Roger de Wendover's *Flowers of History*,<sup>1</sup> under the year 1196.

Roger de Wendover, in Buckinghamshire, was a Monk of St. Albans, who died on 6 May 1237. His *Flowers of History* is a compilation down to the year 1235, and is, for the period of the Author's lifetime, a piece of contemporary and original history. There seems therefore no escape from the belief that the ostensible date of the *Revelation* is the true date of its composition: and with this opinion there is no internal inconsistency in the work itself. Therefore 'the king of Ingland' with his forgetful sons, with his 'auowtrie,' and undue taxation would be Henry II.

But however precise and particular the information may be as to the Invisible condition of things; there is generally a studied absence of all indications of place or individuals in this world. It would be hard perhaps to separate the Author's self-delusion from his illuding of others, or to fix the exact proportion of fact to fiction in the whole Narrative. But there is no doubt that, despite the disclaimer 'this vision, not to be of man's conceit,' that it is a Middle Age work of Religious Fiction. And this too, more as an individual speculation than as an authoritative dogma: for the doctrine of Purgatory was not finally sanctioned until the Council of Florence, in 1438.<sup>1</sup>

This impression is further confirmed by inconsistencies as to the Narrator. Sometimes he is one of the Priors of the Monastery;<sup>2</sup> at other times, it is the Ecstatic himself;<sup>3</sup> who *writes the Revelation*, adding thereto circumstances that occurred after his recovery from his trance.<sup>4</sup> This confusion in construction while it tells in the narration of the immediate story in hand, tends to prove the fictional character of the Work. The *Revelation* itself is the product of a strong mind, and is—the age, knowledge, and circumstances taken into account—a piece of remarkable Invention as regards the ordering of the unseen World: and of righteous Judgment and fearless Denunciation of the sins and wrongdoings of the present State.

The Author was probably an Englishman, and wrote 'in thys gronde of inglonde,'<sup>5</sup> using the English of his time. The orthography and punctuation may have somewhat suffered at the hands of subsequent scribes or the foreign printer, until they certainly now form a villainous text: but the inditement is worthy of even so great a subject. It is rapid, clear, unhesitating, unhalting: except where all expression fails, when stretched out towards the expression of the immeasurable. Yet even then, immensity, whether of space or number, of woe or happiness, is not inadequately foreshadowed. There is great craft and subtlety in producing *vraisemblance*—despite inconsistent narration—by innumerable graphic touches, circumstantial details, and natural dialogues: all tending to give a sense of strong reality to things to us impalpable and invisible. In this clear conception helping a

<sup>1</sup> S. Edgar, *The Variations of Poetry*, ii. 453. Ed. 1838.

<sup>2</sup> pp. 15, 19, 20, 26, 28, 111.

<sup>3</sup> pp. 39, 46, 76, 82, 98, 99, 111.

<sup>4</sup> pp. 54, 70, 71.

<sup>5</sup> p. 70.



direct and apt expression we trace one part of the Author's mental power.

8. We have in this Book, a Story as distinct from a Revelation. The Story is laid in the monastic circle at Evesham Abbey. The Revelation tells us of a Journey. It is the pilgrimage of the Soul from Death through Purgatory and Paradise to Heaven.

9. Purgatory has no existence. It is an elaborate lie. Scripture teaches unmistakably the instantaneous translation of the Soul of Man from the Body into the presence of the Saviour in Heaven, 'Absent from the body, present with the Lord.'

It is in the craving to lift up the veil which God in His merciful Providence has put between us and our future life in the invisible world, in this seeking to become wise, 'above that which is written,' 'in which,' to use the language of this *Revelation*, 'the feeble ignorance of good people oftentimes offendeth,' that these good men of old elaborated out of their own humanity, from their own consciousness of bodily sensation, that same Theory of bodily Agony, into a state into which our mortal bodies *can not* enter, which is a distinctive characteristic of nearly all idolatry and false religions; and the utter absence of which in the Old and New Testaments is an inverse proof of their Truth and Divine Authorship.

For instance, what difference is there in detail between the representation of a Buddhist hell, as for example that depicted in the Joss-house of Tinghai, in the island of Chusan; and that of Purgatory in this old English Monk's conceptions of what might be beyond the grave.

The kings of hell sit in judgment like Chinese mandarins. The executioners are braying the victims in mortars, boiling them in furnaces, and skinning them with knives, throwing them to tigers, squeezing them between boards, cutting them up and hanging the bits on hooks, beating them with mallets, tormenting them with hot irons, all represented in coloured plaster groups with a horrible fidelity of detail, and with an ingenuity of conception as to the instruments employed, which would argue that the Buddhist priests are no contemptible mechanics, and that it is well for the barbarians they are not employed in the invention of warlike *tormentaria*. *G. W. Cooke, 'The Times' Special Correspondent in China in 1857-58. p. 138. Ed. 1858.*

10. We must however try and occupy the standpoint of the Author. With a patient, an elastic faith, we must accept, for the nonce, as currently believed truths; the existence of Purgatory, the advocacy and consequent worship of saints, the continuance of miracles, the occurrence of visions, and the like. Further, we must look out on society as the Author did. What a picture of national declension in spiritual life has he put into the mouth of St. Nicholas.

Knowest this monk that thou seest; he served and pleased God full well in his life with great cleanness of heart and chastity of body; and much evil the which should have been done in the place where he was, he letted and was against it. For he was fervent in zeal of righteousness, and hating evil of heart, wherefore many reproofs oftentimes patiently he suffered for the

defence and honesty of his religion, and specially of them which wear the habit of religion upon them, for that intent that they might destroy the virtuous living and conversation of religion, full busily serving not their spirit but the wretchedness of their flesh and the world, in the monasteries of spiritual and ghostly living. And alas! for sorrow, for now by such persons the special worship and honour that Holy Church was of before, is almost brought to nought, while the multitude of carnal and worldly men increase above number, whom the fewness of spiritual men suffering, choosing rather to dissemble and not to know their evil, and so to rest themselves, than by their blaming and resisting, [to] stir and move against them the wrath and troublous hastiness of such evil-disposed persons. And though they so do, yet they cannot be sure from the spies and frauds of them. And as sometime Ishmael, that was born carnally, pursued Isaac, that was born spiritually, that is to say, by a spiritual promise of Almighty God, likewise it is now. For carnal folk be full grievous to spiritual people, because they cannot pervert them to their forwardness; also many there be that greatly it is to sorrow the which in their living began spiritually, but by process of time either they be overcome by unstableness or else be deceived by simpleness, and also they fall down from their purpose and beginning into the miserable and wretched corruption and slothfulness of this world, enticed and drawn by the examples and counsels of evil-disposed persons. Truly, these great hurts of religious living, the which before in the time of fathers, full nobly flowered and shone as a heavenly light, full greatly beholdeth the prelates of Holy Church in these days, that knowing this and despising it, insomuch that they understood not themselves, that it is so with them. They knew verily what thing they be come to, but they [know not] what thing they should have come to, because that they be come to the lust and pleasure of this world, but they should have come to the following of Christ's poverty, and to the cark and diligent keeping of their cure, that is, the people of God committed to them. And therefore that they seek and that they care. For that they be come to and that they have. The people of God they feed not but destroy, and them, peradventure, that they have turned from righteousness they slay spiritually and lose, for their conforming to them not shewing themselves fathers and pastors, but wolves and thieves. Truly the promoting of such persons, kings, and bishops, and other great men, procure and gete, and their subjects full much look thereafter, not being rectors and fathers, but pervertors and destroyers of their souls, the which thinking that all thing that is under them that liketh is lawful, [is] why by the righteous judgment of God be realms troubled and churches confounded, and the state of earthly folk subverted. And for such demeaning they be accursed of God, the which should be devout and meek intercessors to God, both for them that be alive, and for them that be dead, by whose merits and prayers, specially the welfare of all Christendom, might be preserved and increased, and all evil far put away from the people of God.

—p. 89.

So that to the Author, brooding over this, it may also have been in like continual pain to his 'young man . . . a Monk;' animated with a fervent piety and deep spiritual aspirations; that to him, 'a thought fell into my mind that I should pray our Lord God that he would vouchsafe to reveale and show to me in some manner of wise, the state of the world that is to come and the condition of the souls that be past their bodies after this life; and then this openly known, I might the better vnderstand, what within short space as I supposed were to be dread and what I might hope after when I should pass from this world to that world: and so by this to establish myself in the dread and love of God as long as I should live in this doubtful life.'<sup>1</sup>

Thus the *Revelation*—with probably some of the self-illusion common to enthusiasts—is written in good faith on the Author's



part, that by the terrors of the Purgatorial Journey, men might be awed into well-doing.

11. From the explanation of such words, as 'fermorye'<sup>1</sup> and 'colloke'<sup>2</sup> 'fugytytuys',<sup>3</sup> it would appear that the work was specially intended for not so much the religious persons as the laity at large.

12. It is such a book as John Bunyan might have written, had he lived five centuries earlier, and been, as probably he would have become, a Monk. Only, that the Author intended no such pleasant allegory, setting forth the progress of Christian life; but the making manifest of those unfailing realities, of that inevitable doom that was coming upon all, except the irretrievably lost.

13. There is a three-fold thread in this *Gesta Purgatoris*. The natural story of the Ecstatic; the omniscient history of the Characters, much after the manner of the *Gesta Romanorum*; and the supernatural Construction of the invisible world on this side of Heaven, the peculiar product of the Author.

The unweaving of these three strands is not possible within our present limits.

(1.) The Trance of the sick novice is told with great vividness and circumstantiality.

(2.) The even-handed justice among the Characters is most notable. It scathes all, but not alike, from the king of England seated on horseback in burning armour 'as it were as bright iron is when it is beaten with hammers and smiteth out fiery sparkles'<sup>4</sup> 'for the unrightful shedding of mens blood and for adultery,' and is further upbraided by devils 'because he would be avenged on men that slew his ventry, as hart and hind, buck and doe, and such other, *which by the law of kind ought to be slain to every man*, and therefore some of them he put to death or else cruelly would maim them:' down to the poor man's wife whom 'gladly I beheld there in light pains.'<sup>5</sup>

Again, what courage has the Author, when remarking upon the few priests he saw in Purgatory, he adds "Truly then I thought to myself that full few priests were there found, of the great number that is of them in all the world that had deserved pains after their death, for breaking their chastity. And to this it was so answered, 'Wherefore it is no doubt that the great multitude of them be utterly damned.'<sup>6</sup> In like manner: through all degrees of the Hierarchy. Those who flourished in prosperity in the Spirituality being grieved in a more special bitterness of pains about other.'<sup>7</sup>

(3.) What then is the plan of this minor English Dante?

The construction of this Purgatory is circular and on a plain. Heaven is conceived as the Centre, surrounded like rings, by 'fields' of pleasure or pain. The vast Circumference is the Death point in Human Life. So the Soul is represented as going

<sup>1</sup> p. 25.

<sup>2</sup> p. 28.

<sup>3</sup> p. 84.

<sup>4</sup> p. 85.

<sup>5</sup> p. 72.

<sup>6</sup> p. 82.

<sup>7</sup> p. 38.

inward and yet more inward, as it were along a radius,—across the three ‘fields’ of Pains, then the ‘field’ of Paradise to the gate of Heaven. The Narration sometimes looks backward: but the Characters described as met with, will be seen under each Place of Pains on *p.* 2.

The principle of Purgatory is thus given:

Full seldom it is in these days in which almost all conditions of all men [are] gone out of kind, for the pure simplicity and innocentness of the very Church of God, that any man living in this life keepeth or recovereth fully the equity and purity of the holy Gospell, the which till a man fulfill he may not dwell in heavenly places, neither shall rest in the Mount and Hill of Paradise of joy and bliss. Wherefore whatsoever thing of sin and uncleanness, contrary to equity and righteousness, cleaveth and resteth on the Souls that pass hence out of this world it shall be purged in another world and so by their penance the way and path of a joyful resting shall be showed to them that be purged and cleansed and so then in places of rest, the entering of heaven and everlasting bliss full largely shall be opened to those souls for the perfect desire that they shall have there to see God.

Soothly this only must be taken of those sins which by their light quality or else by confession and satisfaction done for them be granted of God to be changed and counted among venial sins. For as touching those sins that be deadly and were not in this world by the remedy of confession and penance made light and venial, it is without doubt that a man shall be so presented in his judgement in the world that is to come as he is found in his living when he passeth out of this world.<sup>1</sup>

The Progression of Purgatory is represented on this wise.

Furthermore this general condition of all folk that die I knew there openly. That all people the which be ordained to perceive rest and bliss before the day of doon had evermore from the first hour of their death their pains less and less: but if it were so, that any of them had left to other that had lived after, by evil example, occasion of sin the which righteously they might know it them that did so before, and while they did no satisfaction to God for it before their death, whereby such occasion of sinning left to other should have been forgiven them: also they that grievously offended by the which they deserved everlasting damnation;—began to go from full bitter pains to worse; and so by succeeding of their pains dayly, their torments busily increasing, that every day following is more grievous to them than was the day before.<sup>2</sup>

This however is varied in individual cases, by the preference or absence of hope.

Soothly there is no thing so grievous to them that be in pains as the uncertainty of their deliverance and also there is no thing that so much as swageth the pains and sorrows of others, as doth a very hope and faithful trust, the which they knew, and have by our Lord's mercy to be delivered.<sup>3</sup>

From the Darknefs, the Horror, and the Agony we gladly turn towards Paradise. It is our Author's counterpart to Bunyan's ‘Land of Beulah.’ In his rapturous welcome of it, no less than the absence of any sympathy on his part with the Suffering he had witnessed, we trace the true piety of the Author. A man to whom ‘the melody of Singing Lauds to God’ amid the ‘Mansions of the Blessed’ was inestimably joyous, was himself ‘not far from the Kingdom of Heaven.’ Whatever criticism we may bestow upon the conception and execution of the *Revelation*: we cannot but believe the Author to have been a spiritual-minded Man, doing what, in that dark Age, he thought to be a Christian work.

The transition is gradual.

And as we went farther, there began to appear a little and a little, more and more, a full faire light unto us, and withal break out a full pleasant sweet

savour. And anon after we came to a field the which was full of all manner of fair and pleasant flowers that gave to us an incredible and inestimable comfort of joy and pleasure. Soothly in this field we saw and found infinite thousands of Souls fall jocund and merry in a full sweet rest after their penance and after their purgation. And them that we found first in the beginning of that field were not very bright neither well shining. Notwithstanding they had no spot of blackness or any uncleanness on them as it seemed, save this, as I said before, they were not very bright shining white.<sup>1</sup>

And as we went more inward and farther into that joyful place of paradise we had evermore a clear light and felt a sweeter savour and those that we found and saw there were whiter and more glad than were other that we saw before. And whereto should I tary here now to number those persons and their merits whom I saw there. that I knew sometime before in the world, and those also that I knew not before. For all that were there in that place, were ordained to be the citizens of the high and everlasting Jerusalem; and all had past the strife and battle of this world, and were victors of devils; and so lightly they went through all pains, as they were less cumbered and held by wretched living and worldly vices.<sup>2</sup>

Then comes the most striking Vision of our Lord's Passion. After which the Journey continues.

Truly I followed evermore my duke and leadsman Saint Nicholas, that went forth farther and farther, repleated now with great joy among the full bright and light mansions of blessed souls. And the whiteness of them that were here in this place and the sweatness of savour and also the melody of singing lauds to God were inestimable and scarcely to man's understanding credible.<sup>3</sup>

At last, the Gate of Heaven comes in sight.

At the last we saw afar a full glorious wall of Crystal whose height no man might see and length no man might consider. And when we came thither I saw withinforth a full fair bright shining gate and it stood open, save [that] it was signed and laid over with a Cross. Truly thither came flockmell the multitude of those blessed souls that were next to it, and would come in at that fair gate. The Cross was set in the midst of that gate and now it was lift up on high and so gave to them that came thither an open and a free entring and so shut other out that would have come in, afterward it was let down again, and so withheld. . . . But what brightness and clearness of light was there withinforth all about let no man ask nor seek of me for I cannot only not tell it by word but also I cannot remember it in mind. . . . And withinforth nothing I might see but light and the wall of crystal through which we came. And also from the ground up to the top of that wall were steps ordered and disposed fair and marvellously, by which the joyful company that was come in at the foresaid gate gladly ascended up. At the last as I looked up higher I saw in a Throne of Joy sitting our Lord and Saviour Jesus Christ in likeness of a man. And about him as it seemed to me were a five hundred souls which late had stied up to that glorious Throne, and so they came to our Lord and worshipped him and thanked him, for his great mercy and grace showed and done to them.

And some were seen on the upper parts of the wall as they had walked hither and thither.<sup>4</sup>

That was all he saw. He knows it was not the 'high heavens of heavens.' It was but the Gate of Heaven. It filled him with ineffable joy. But the time of his return had come. St. Nicholas turns him back, saying " 'Now thou must go again to thyself and to thine, and to the world's fighting. Truly thou shalt have and perceive the joys that thou hast seen and much more; if thou continue and prefevere in the dread of God.' And when he had said this to me he brought me forth through the same gate that we came in, wherefore full heavy and sorry was I and more than a man may suppose, for well I knew that I must

<sup>1</sup> p. 98.

<sup>2</sup> p. 104.

<sup>3</sup> p. 106.

<sup>4</sup> p. 107.

turn again, from that heavenly blifs to this world's wretchedness."<sup>1</sup>

14. We have now a touch, which rivals even Bunyan's famous look through the gates of the Celestial City.

The Monk, sad to the heart, is without the Gate, with his back upon it and the Cryftall Wall. "And while the Holy Confessor Saint Nicholas on this wise fpake yet with me : fuddenly I heard there a folemn Peal and a ringing of a marvellous fweetnefs, and as all the bells in the world or whatfoever is of founding had been rung together at once. Truly in this peal and ringing break out alfo a marvellous fweetnefs ; a variant meddling of melody founded withall. And I wot not whether the greatnefs of melody, or the fweetnefs of the founding of bells were more to be wondered at. And to fo great a noife I took good heed and full greatly my mind was fufpended to hear it. Soothly anon as that great and marvellous founding and noife was ceafed ; fuddenly I faw myfelf departed from the fweat fellowfhip of my duke and leader Saint Nicholas. Then was I returned to myfelf again."<sup>2</sup>

That Solemn Peal and marvelloufly Sweet ringing of the Bells ringing in the Eaſter morn of Heaven, fo graphically deſcribed that we ſeem to hear them, is a crowning invention in the Viſion.

15. Thus imperfectly we have introduced the Reader to the unique printed book and to its contents. A full analyſis of the text we muſt leave to others : merely ſuggeſting *inter alia*, we were going to ſay, its comparative Mythology : at all events its comparison with other works in the cycle of Purgatorial literature. As but to mention but a few. The viſit to Purgatory of DRITHELM in 696 as recorded by Bede,<sup>3</sup> or according to Roger de Wendover DRICTHELM in 699 :<sup>4</sup> of the Emperor CHARLES<sup>5</sup> in 885 ; of the Knight OWEN who viſited the purgatory of St. Patrick in 1153 :<sup>6</sup> of TURCHILL the labourer 'of Tunſted in the biſhopric of London' in 1206.<sup>7</sup> With theſe to compare *The Viſions of Tundale*,<sup>8</sup> and Robert de Brune's *Handlyng Synne* :<sup>9</sup> and the like.

We, for our part, have had good hap ; if we have ſhown, that beneath an uncouth text there is a direct diction and power both of Mind and Soul : that there is much that is true but ſimply diſtorted ; with much that is ludicrous and purely falſe : and that in all, undeniably, the beſt of motives and aspirations. With the infinitely greater advantages of the preſent day : how many of us would be inferior, man for man, to that unknown Monk, who, ſeven centuries ago, dreamt or imagined that he ſaw 'A marvellous Revelation ſhewed by Almighty God ;' and wrote it down for the inſtruction, warning, and comfort of his fellow-Engliſhmen.

<sup>1</sup> p. 109.

<sup>2</sup> p. 110.

<sup>7</sup> *Idem*, ii. 221-235.

<sup>3</sup> *Eccles. Hiſt.* Bk. v. c. 12. pp. 253-8. Ed. 1847.

<sup>8</sup> Ed. by W. B. D. D. Turnbull. Edinburgh 1843.

<sup>4</sup> *Flowers of Hiſtory*, i. 120-124. Ed. 1849.

<sup>5</sup> *Idem*, i. 217.

<sup>9</sup> Ed. by F. J. Furnival, M.A. London 1862.

<sup>6</sup> *Idem*, ii. 510-521.



## ¶ The prologe of this reuelacion.



He reuelacion that foloweth here in this boke tretyth how a certeyn deuowt person the wiche was a monke in the abbey of Euishamme was rapte in spirite by the wille of god and ladde by the hand of seint Nycholas the space of. ii. days and. ii. nyghtes to see and knowe the peynys of purgatorye and the iowys of paradyse and in what state the fowlis ware that ware in purgatorye and also in paradyse. Sothly in bothe this placis he sawe and knewe many persons bothe men and women the whiche he knewe welle before when they lyuyd in this world and spake with hem there mowthe to mowith in bothe the placys as he founde hem as hit folowth wele aftir in this boke. This reuelacion was not shewed to hym only for hym butte also for the confort and profetyng of all cristyn pepulle that none man shuld dowte or mystruste of anothis life and world the whiche euery man and woman moste go to and lyke as they deserue here in this world by here lyuyng so there to be rewardyd. And as for the trowthe of this reuelacyon no man nother woman ought to dowte in any wise. for and a man wele rede and vnderstonde the begynnyng with the ending he shalle so largely see hit approuyd in grete myraclis by almyghty god shewyd vnto the same person that same tyme that alle resons and mocions of infydelite the whiche risith often tymes of manns sensualite shalle vtwardly be excludyd and quenched and gretely shalle cause alle crysten pepulle that herith hit to drede god and loue hym and also to preyse

hym in hys werkys. for feche anothir reuelacion and  
so opyn y trowe was neuer shewid in this lond ne in no  
nothir that we rede of.

¶ Were endyt̃ this prologge.

¶ Were begynne the chapitres of this reuelacyon.

¶ Howe this monke fyl in to a fore and greuys  
sekenes and gaue hym to confession and prayur  
and compunccion of teeris—————Chapitur I [p. 19]

¶ Howe he laye also prostrate in the chaptur  
howse as though he had ben dedde—————ij [p. 21]

¶ Howe the fegure of oure lordys crosse that he  
worshipte was fonde bloody—————iii [p. 22]

¶ How he was comme ageyne to him selfe iiii [p. 23]

¶ Howe he sought aftyr hys staffe and his shewys  
and how deuoutly he worshipte the crosse——v [p. 24]

¶ Howe he told to a brother that he louyd wele  
a part of feche thynges as he had seyne——vi [p. 26]

¶ Howe he was desired of his bretheren to ete  
fumwhat aftyr so longe a faste—————vii [p. 27]

¶ Howe he told to ii of his confessours a part of  
thoes thinges that he had seyne—————viii [p. 28]

¶ what was his petition specially and howe a  
certeyn person apperyth to hym—————ix [p. 28]

¶ Howe he was warnyd in his slepe to worshippe  
the crosse of owre lorde—————x [p. 30]

¶ How the fame crosse bledd don to hym at the  
ryght syde and at the right foote and of the.  
ij. lyghtys—————xi [p. 31]

¶ Howe he came yn to chaptur howse and toke  
dysciplinys and how he was rapte—————xii [p. 32]

¶ how he felte hym selfe here rapte fyrst—xiiij [p. 33]

¶ how he folowd hys leder sent Nycholas when  
he was rapte—————xiiij [p. 35]

¶ how sent Nycholas broughte hym to the fyrste  
place of purgatorie—————xv [p. 36]

¶ Of the grete diuersyte of peynys yat he saw—xvi [p. 39]

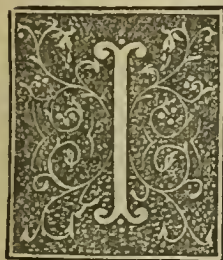


- ¶ Of the secunde place of peynys in purgatory—xvij [p. 40]
- ¶ How sent Margaret delyuerd a fowle of a synfulle woman fro the deuylls—xviii [p. 42]
- ¶ Of a goldefmyth that was fauyd by sent Nicholas—xix [p. 46]
- ¶ How thys monke know there fyrst that sent nycolas was hys leder—xx [p. 48]
- ¶ How the same goldefsmith tolde the monke in purgatorye how he dyde sodenly and was fauyd xxi [p. 48]
- ¶ How the goldefmyth tolde the monke a remedye agenst soden deth—xxij [p. 51]
- ¶ How the sone of this goldefmyth tolde the monke after he was comme to hym selfe ageyne that hys fadyr had apperyd. iii. to hys moder after hys deth—xxiij [p. 54]
- ¶ Of the thirde place of peynys in purgatorie.—xxiiii [p. 56]
- ¶ Of the fowle vyce and synne of sodemytis—xxv [p. 58]
- ¶ Of a doctoura lawe that was a sodemyte xxv [j] [p. 60]
- ¶ Of thoes persons that this monke sawe and spake within the first place of peynys and first with a prior—xxvii [p. 65]
- ¶ Of an ancre that he sawe and knewe in the same place—xxviii [p. 69]
- ¶ Of a certen bisshoppe there also—xxix [p. 70]
- ¶ Of a certen woman a pore mannys wyf—xxx [p. 71]
- ¶ Of relygyous men what peynys they soffryd for dyuers certen sawtys—xxxi [p. 73]
- ¶ Of a certen knight that brake a vowe—xxxii [p. 74]
- ¶ Of a nothir knight—xxxiii [p. 75]
- ¶ Of thoes persons that he sawe in the ii placys of peynys—xxxiiij [p. 76]
- ¶ Of thre bysshoppis that were there—xxxv [p. 77]
- ¶ Of an archbisshoppe of canturbery—xxxvi [p. 79]
- ¶ A certen descripcion that the monke made of dyuers kyndys of synful peple and of her peynys—xxxvii [p. 82]
- ¶ Of poyfynners that he sawe—xxxviii [p. 83]

¶ Of vferers also—————	xxxix	[p. 84]
¶ Of fugytyuys of relygyon—————	xl	[p. 84]
¶ Of a certen kyng of Englonde—————	xli	[p. 84]
¶ Of a b[i]sshoppe that was in peynys of purgatorie and yette god shewed for hym myracles in thys world—————	xlii	[p. 86]
¶ Of a certen abbot—————	xliii	[p. 87]
¶ Of an abbasse also—————	xliiii	[p. 91]
¶ Of two nonnys that were lepurs—————	xlvi	[p. 92]
¶ Of a knight that offendyd in symonye—————	xlvi	[p. 93]
¶ Of a monke a sextenne—————	xlvi	[p. 95]
¶ Of a clerke that leuyd holylye—————	xlvi	[p. 97]
¶ Of paradyse and of the multitude of pepulle that he fownde there—————	xlix	[p. 98]
¶ Howe he sawe a certen abboth there—————	l	[p. 99]
¶ Of a certen Priour that lyuyd deuoutely and dyde holylye—————	li	[p. 101]
¶ Of a certen yong monke of hys—————	lii	[p. 103]
¶ Of a certen worshipful priste—————	liii	[p. 104]
¶ Howe owre lordys passion was representyd amonge the holy fowlys that ware in paradyse liiii	liiii	[p. 105]
¶ Of the entryng at the gate of paradyse and of the ioie that apperyd wythinforthe—————	lv	[p. 107]
¶ Howe this monke came agayne throwe the gate of paradyse—————	lvi	[p. 109]
¶ Of the swete melodye of bellys that he herd in paradyse and how he came to him selfe ageyne—————	lvii	[p. 110]
¶ Approfe how this reuelacyon is of god and moſte nedys be trewe for the grete myraclys that god shewyd on hym that same tyme—————	lviii	[p. 111]

¶ **Explicitunt capitula.**

¶ Here begynneth a meruelous reuelacion that was schewyd of almyghty god by sent Nicholas to a monke of Euysshamme yn the days of kyng Richard the fyrst And the yere of owre lord. M. C. Lxxxvi. ¶ Ca primum.



IN a Monasterye callyd Euyssham there was a certen yong man turnyd wyth feythfull deuocyon fro thys worldys vanyte to the lyfe of a Monke the whiche abowte the begynnyng of hys conuersion fylle yn to a grete and a greuys sekenes and by the space of. xv. monthys was fore labouryd with gret febulnes and wekenes of body. Also hys stomake abhortyd so gretly mete and drynke that sum tyme by the space of. ix. days or more he myght resceyue noo thyng but a lytyl warme watyr. And what sum euer thyng of leche crafte or fesyke any manne dedde to hym for hys conforte or hys amende-ment noo thyng hym helpyd but al turnyd contrarye Therefore he lay seke yn his bedde gretly destitute of bodely strenght. so that he myght not moue hym selfe fro one place to anothyr butte by helpe of seruantes. Also yn thre the laste monethys of hys sekenesse he was more forer dyseasyd and feblyd than euer he was before. Neuerthelesse than commyng on the feste of estur. sodenly he beganne sum what to amende yn hys bodely myghtys and with hys staffe walkyd aboute the fermorye. Sothly on thes euyyn of scherethursdaye in the whiche nyght the office and seruice of owr lord ihesu cryste ys tradicion and passion was solenly songe wyth grete deuocion. he wente wyth hys staffe to the chyrche wyth his bretheren the whiche by cause of sekenesse rested hem also with hym in the fermorie were the couent nyghtly seruice and laudes offerd vppe

to our lord And there by the respecte of heuynly grace  
 fo grete conpuncion and swetenes he rescyued that  
 hys holy deuocion excedyd mesure. Wherfore he  
 myght not conteyne hym fro wepyng and laudyng god  
 fro mydnyght tyl sex of the belle yn the mornyg.  
 what for remembryng wyth worshippe and ioye the  
 merceis of owre lord. the whiche had doon for man-  
 kynde. And also remembryng wyth fore wepyng hys  
 offencys and synnys doon by fore tyme. And the  
 hurte and the state of hys present imperfeccion. And  
 abowte sex the belle yn the mornyg he made to be  
 called to hym. ii. of his bretheren one after a nothyr.  
 whiche hadd powr to here confessyons and gyue to  
 penitentes absolucion and to them bothe made purely  
 and holy as mekylle as he cowde hys confession of al  
 hys synnys and of the lest offence of hys religion or of the  
 commawndementys of god and wyth grete contricion  
 of herte and effusion of terys desired hys absolucion  
 and had hyt Than on of them askyd hym why he  
 sorowde and wepte so imoderately for al they had  
 went yat he schulde fele hym selfe sone to passe owte  
 of this worlde. Than he seyde he felte hym selfe no  
 thyng so Sothly than he tolde to his brother yat dili-  
 gently enquiryde this of hym and seyde Sir ye schal  
 vnderstonde and know that thys laste night whenne we  
 were to gedyr in chaptur howse. y rescyuyd so grete  
 swetenesse of herte and gladnesse of fowle. that onne-  
 this y myghte hoolde or bere my selfe. He askyd also  
 and hyt were by the relygion that the priours shuld  
 geue that nyght to the bretheren dysceplynys in hooly  
 vesture and aubys. And whenne he herd hym en-  
 quyre this he hadde wente that he had seyde hyt of  
 grete febulnesse of his hedde. or by alyenacion of hys  
 mynde. the whiche perauenture he hadde falle in by  
 his infirmyte and imoderate weping or fastyng howe  
 be hit that he with hym had meruailous wysdam and  
 discrecion al the tyme of hys sekenesse. wherfore he  
 commendyd hym to our lord no thing els enquiryng of  
 hym and so went his weye The seke brother spendyd

al that daye in laudyng and presyng god And the next night folowing after he hadde slepte a lityll while rose vp of his bed And when the chaptur was ronge as the tyme requyred to calle the couent to matens. he went than to chirche as he did the daye before Sothely how he behauyd hym thenne in the chirche. and whan he went thens hit shalle be schewyd in his wordys foloyng

**¶** Nowe he laye prostrate al his body in the chaptur hows as he had be dedde. **¶** Ca ii



**Q**N the morow nexte foloyng that ys good fredaye whenne the couent rose to cum to chirche to feye prime. as they ede afore the chaptur hous they sawe the same feke brother lye prostrate and bare foote before the abbottis sete hois face was flate to the ground as thaugh he shuld by the ordyr aske mercy of euery presydent. Than the bretheren seyng this meruelyd and rane thedir and willing to take hym vp. they founde hym as a man lyfeles without any mocyon of any membre of his body. Trewly his yes ware falle doun depe into his heed and tho yes and nose of him ware bloody or as a manne had ouyr leyde hem with mekyl bloode. wherfore they seyde alle that he was dede. His feete ware ful coolde but in the remuande of his body was found a lytyl warmenes No mouing of his pypys might be knowen long tyme And at the last onnethis bit was perseyuyd in him a litill thynne breth and amouyng of his herte. Thenne they weshid his heedde breste handys and feete with colde watyr And than first they sawe al hys body a lityl to tremyl and quake. but anoon he fesynd and was insensybulle So long tyme they musyd and dowtyd what they might do to hym. whyle they sawe hym not verily dedde. nothyr any thing amendyng. At the last by conselle they had him to his bedde and there to be kepte with grete attendans of kepers.



## ¶ Of the bloody figure of the crosse.

## ¶ Ca iii



He mene whyle the bretheren merueled and wondred on suche a soden happe and beyng of the seke brother and more they wondrid. howe hyt happyd. and yn what wyse wythowte any helpe he myght comme thedyr to that place. where the couent was Sothely othyr thyngys that now foloyn the whyche y schal telle of. wythowte any comparfone ben more to be dred feryd and worshipte than any thyng aboue feyd. They herde anone aftyr and that not wythowte grete meruelle. that the fygure of owre lordys body affyxed on a crosse whyche fygure and crosse. yerly ys wonte ful deuowtely to be kyffyd and worshipte of the couent yn remembrance of owre lordys passion was founde fresch bledyng and newe abowte the place of the grete wounde yn the ryght syde and also at the ryght foote. Trewly afore lente the sextense of the chyrche. had let done the same crosse to the grownd and so tyl good fredaye they hadd lefte hyt betwyxe the auter and the walle. And for a more wondyr the staffe and schewys of the same seke brothyr ware fondyn by the same place Sothely than all the brethirne came to gedyr in to the chaptur hows gretly astonyd apou these thyngys that besylle. and auysment takyn alle that were there wyth grete contricion of herte toke discyplynys of rodlys and lyyng prostrate yn the chirche seyden wepyngly the .vii. salmys of penanse. for to gete owre lordys mercye. Trewly thys seke brother all yat daye whiche was gode freday with the nyght fologyng and the nexte day aftyr all mooste tyl the sonne sette. contynewde yn one flate. Also the bretheren wyth streng[t]h of handys opynde hys mowth and caste yn hyt iustys of dyuers spycys and herbis for hys releuyng. but anone after he wente owte ageyne. what somme euer was putte in to hys mowthe as thaugh hys throte hadde ben stopped. Emplasters alsoo to his breste and armys



they bonde but alle was vayne. They prickyd with neldys and scrapyd the folys of hys fete. but no thyng myght be perceyuyd in hym of a lyuys manne. saue a lityll rednes of chekys and a litil warmenes of body. The colowre of hys face oftyn tymes was chaunged to ashis and ageyne meruaylously the colowre of hys face was reuyuyd and welle shewyd. Alsoo they made a grete horne to be blowyn there but no thyng hit botyd.

**¶** Nowe he came ageyn to hym self on yestur euyn abowte complen tyme. Ca iiii



Henne on the morowe that ys estur euyn and the same owre that the couent came to gedyr to the collacion and to complenne the briys of hys ye lyddys beganne firste a lytil to moue and so they femyd as they hadde ben sode in boylyng watyr. And atte last there came don fro hys yes on hys chekys a yelowre humour of watyr in manere of terys. Thanne they that were wyth hym seyng thys. called anone for the bretheren. supposyng that he shuld haue sone passed fro thys world. They sawe also a lytyl afore thys tyme hys lyppys a lytyl to moue with his chekys compressyd as he had reseceyued or swelowde sum swete thing fallyn in to hys mowth. And after that a flowyng owte of terys as hyt is seyde here before. Alsoo he was seyn often and many diuers tymys sykyng alow in his breste as a manne slepyng had wepte. And anone after as hit femyd he reuoluyd certeyn wordys benethe in hys throte butte he myght not speke them owte saue onely in a voyce onethys audybille and noo thyng intelligibille. Sothely thanne hys spyrite beganne a lytyll and a lytill to come ageyne and these wordys and voyce he first fownyd that might be vnderstonde. *O sancta Maria O sancta Maria:* And agayne *O my lady sancta Maria O my lady sancta Maria* I shalle seye tho wordys as I herde theym noo thyng addyng therto *O* he seyde my

lady *Sancta Maria*. These wordes often tymys he reherfed. For what synne he feyde lese y foo grete ioye. And agayne he feyde my Lady *Sancta Maria*. wher shalle I recouere so grete ioye that y lese nowe. These thynges and many other often tymes he reherfed / yet as a man ware a slepe and hys thyes euer closyd / the whiche I wote not of what grete ioye he sorowde and wepte hym selfe departyd fro Sothely aftyrward fodenly lyke as a man had awaked fro a grete slepe. he lyfte vppe hys hed and sulbitterly beganne to wepe and with rennyng terys forosully sobbyd as wepyng doth and ioynnyng his handys and fyngers to gedur reysid him self and sate vp Then he put downe his hed in his handys on his kneys And as he beganne afore ful lamentably to wayle and sorowe so sesyd not long tyme aftyr Thanne one of his bretheren that was with hym askyd what caufyd hym so fore to wepe and howe he felte hym selfe. Than he restid a litil while and at the laste softely feyde to hym wele wele and verely wele y was hedir to/ but now euyl and verely euyl y am and fele my selfe And ageyne more grettur he wepte and sorowd than he dyd bifore And by cause that hit ys ouer longe and also as impossible to remembre al thyng that he feyde than and how mekil he wepte we leue nowe and purpose to drawe shortly to gedir tho thingys whiches we herde hym telle of in gret contricion of herte and of mynde aftyrward that he was fully comme to hym selfe ageyne.

**¶** Nowe he sought after his showis and how reuerently he worshipt the crosse.



Sothly amonge his lamentacions and syknynges that the had he asayde with gret strenght onys or twies or thries to opene his yes that were closyd and atte last they opened. Thanne he beganne with bothe his handys al aboute to seche aftyr his staffe that he

leste in the chirce And whanne hyt kowd not be  
 fownde he feyd. Sechith here owre stasse and take  
 our showys by the piller and goe we ageyne in to the  
 fermorye. A fermorye among religious men is called  
 a place or an howse ordende to kepe seke brethren.  
 Thanne whanne hit was feyde of some of his bretheren.  
 behoolde brother nowe and see yow in the fermorye and  
 fet in your bedde and loe yowre stasse and showys byn  
 here redy. Thanne he feyd O howe came we hedyr  
 and whanne. were not we ryght nowe in the chirche  
 to gedyr at matens. Thanne his bretheren told hym  
 that he had be there now ii dayes and to morowe wilbe  
 estur daye And whanne he herd this. more grettyr he  
 beganne to wepe and feyd. O shuld we not bretheren  
 haue worshypte on good freday owre lordys crosse  
 And yet we haue not in comonne worshipte hit  
 Thenne whenne he herd of his bretheren. that owre  
 lordys crosse was worshipte the day before. and he  
 might not be cause of sekenes. he feyde to hem.  
 Aftyr that I came into the chirche y felte no disese  
 But y praye yow that y may go to worshipte the  
 crosse. Thanne ther was brought to hym a crosse of  
 feluyr the whiche reuerently he clyppyd to hym. and  
 with cossis and terys watryd the fete of the crosse.  
 and vnto the tedufnes of some stondyng by/ he  
 thankyd our lord and redemer and the fadyr and the  
 holy gooste for innumerabulle benefetis. of the whyche  
 he reherfyd mony synglerly. for hym selfe and vnyuer  
 sally for al holy chirche. and also for al degreys and con  
 dycyons of alle crystyn pepulle and more attente for  
 hys enmyes. yef any there ware or for the enmyes of hys  
 frendys he made meruailous prayers and obsecracyons.  
 And as y suppose xxx tymes or more he inclynde hys  
 hede doone to the fete of the crosse with terys and  
 sobbyng that often tymes his voyce sesid of prayng  
 Thoes wordys the whiche he made in his supplicacions  
 ware so redy and prompte and also repletyd with grete  
 reson and hyeneffe of witte that hit semyd rathir he redde  
 hem thanne feyde hem. Ho is sweete seyng steryd

mony than that herd hym to weping and deuocyon and euer while we remembre them causyn vs to haue a grete inwarde cumpunctyon. and also loue and deuocyon to our lord to our bretheren and to alle men And of the grete humylyte and goodnes of oure redemer. he put betwene certen grete thingis at euery synguler shorte prayer.

**¶** Nowe he told to one of his bretheren that he louyd famylyarly suche thingys as he had seyn. C vi



He mene while as the tyme requyryd. hit range to the collacyon and the bretheren the whiche had brought to him the croffe went thense And thenne he seyde. Nowe y knowe verly that this is the holy tyme of estur. And for what cause he seyde so. hit shalbe declaryd aftyward. Trewely than bode with hym a certeyn brother that louyd hym famylyarly in holy purpose of relygyon and mouyd hym sum what by a wyse and a meke instans yet beyng holde in a certeyn stupour and wondyr of mynde of suche thinges that he had seyne. bothe of tho thinges the whiche besyll him afore yat he was rapte / and of tho thinges that he had feyn spirytually in anothir world in al placis And as y haue seyde or may sey. synglerly and particularly he tolde and remembrid mony thynges the whiche the forseid brother that herde him bare hem al in his herte. telling him also of tho thinges that he knewe opynly betyd him And so aftyward bi leyfer and gret dylygens lernyd and knewe an ordir of euery thing synglerly. more opynner and fullyor than he knewe afore. Neuertheles as for al thing that he sawe in soo longe space that is to seye ii dayes and ii nightys he wolde not telle to no man. And amonge in hys tellyng he made mencyon of some visyons but anon as he had begonne. sesid the proces of them And nothir yet for any prayur might be inducyd to telle any more ther of But nethir we at this tyme be sufficient to telle al thinges the



whiche sothely we knewe by his owne seyng that he had tolde before to a few persons of wytnesse on whois deuocyons he had taken a specyalle truste. Nethir in any wise we may or can reuele and shewe so opynly the purprite of his visions nether by writing nether by telling as he coude and didde Also amonge other thinges he was askid and he hoped to scape his seknes or shulde leue any lenger in this bodely lyfe And then he seide I shal leue long ynow and of my seknes y am fully recoueryd.

**¶ How he was Desired of his bretheren to take sum mete after so longe a faste.** **¶ Ca vii**



Han after this at euyn he was gretly desired to take some mete after so longe a faste And than he seyde Settith before vs the bred and a litil hony that was lefte the tothir tyme And whanne hit was so done with a ful litil refeccion ther of he brake his faste Ande so he bode waking in prayor and terys til the howre of night that they range to matens Sothely whan the bretheren rose to matens he went with hem and as he had rose with our lorde the whiche sum tyme that same howre rose fro deth and lyfe And so came to chirche. not withowte ioyful merueling of them that sawe him and without sustentacion or helpe of any thing entrid into the quire and so he did not a xi monthis before. And there in gret deuocyon and terys bode and contynewid til matens was doon and tyl the resurreccion of our lorde the whiche yerely in the same chirche is wont to be shewid vyfybly and howe the angel apperid and spake to the women at the sepulture of the victoriose resurreccion of ther king and also that they shulde tel to his disciplys his glorious resurreccion and at the laste til our lord apperyd to his welbelouyd mary mawdelen and named her maria in the figure of a gardner and til the messys ware doone and had resceyuid the holy comyning of cristen men.

¶ Now he tolde to ii of his confessorys a parte of suche thynges as he had seyne. ¶ Ca viii



After this nowe that he had resceyued oure lordys precyous body ioyful and light he was and brought of his bretheren into the colloke the which ys a place where they may speke to geder and there copynily they came abowte hym desiring him to tel hem of seche thynges as besylle hym and as he had feyn for ther goostly edifyng and comfort For al they vndyrstode that herde his wordys the day before when he was fully cumme to him selfe and sawe his contynuall weping that by mony thynges grete thingis and meruelus had be shewde him. And whan they with grete instans askid him. he diffymyld alle thing a lytyl while At the laste vnto his ii confesiorys to whom he was confest on shrethursday as hit is seyed afore to hem bothe separatly. he told thees thynges the whiche here after be digestyd and wreten with grete weping and syking the whiche sum tyme fesið him of his telling And sum thynges he told to hem bothe and sum thynges onely vnto the thoon / and sum othir : only to the tothir and that not without a confyderacion of a certen meke and a good auisement And this he gon to telle as hit now folowethe.

¶ What was his peticion specially and how a certen person apperyd to him in his slepe.

¶ Ca ix



Sothely he feyde whan y was laborid as ye sawe me with greuys and longe wekenes of body and euermore with herte and fowle y blessyd our lorde and thankid him that he wolde white faze to chaste me onworthy in a fadyrly chastment And than al hope put



aside as for any recoueryng of bodely helth y began  
 though hit were slowly neuertheles y disposed me as y  
 cowde and mighte to make me redy. how y might the  
 sandy and lyghter scape the peynys and sorows of  
 the world that is to cumme and how y might fynde the  
 reste of euerlastyng life when y shuld be callid oute of  
 my body. And when as y remembrid these thinges  
 after my power besely. than after a litil while past  
 a thoughte syl to my mynde that y shulde praye our  
 lord god that he wolde white faze to reuele and shewe  
 to me in some maner of wise. the state of the worlde  
 that is to come and the condicion of the soulys that byn  
 past her bodyes after this lyfe and thanne this opynly  
 knowen y might the bettyr vndirstonde what within  
 shorte space as y supposyd were to be dred. and what  
 y might hope after whanne y shuld passe fro thys  
 worlde to that worlde and so by this to stabylle my  
 selfe in the drede and loue of god as long as I shuld  
 leue in this doweefulle lyfe. And so on a certeyn night  
 in the begynnyng of lente that ys laste past. apperyd  
 to me in my slepe a certen worshipful person stondyng  
 by me and seyng to me. O sone he seyde gret ys thy  
 deuocyon in praying and mekyl is thy perseuerans  
 wherfore thy contynual prayer and meke demening  
 may not be onspedeful before the presens and goodnes  
 of god Neuertheles fro hens forth be of goode conforte  
 and contynew deuoutly in prayur and for more strenght  
 seche the helpe of prayers of some religious persons.  
 and yef yow so do doutles you shalte knowe yat sone  
 you shalte opteyne and gete thy peticion Sothely than  
 he named to me some persons and the namys of ther  
 offices seyng this / Knowe wele that mekil yt wille the  
 profete. yef yow maye haue the prayers of suche persons.  
 the whiche the goodnes of god ys wonte right gladly  
 to here. Sende also to the monastery of nonnys here  
 by. that yow knowyst wele and namyd hit / besechyng  
 hem to pray for the. Mekyl god is pleasid in her holy  
 purpose and laudable conuersacion. wherfore his good-  
 nes gretly fauerth their willes and desires And whan

this was feyd to me. bothe the slepe that y was in and the person that spake to me went away. Then sodenly y wakyd and stedfastly kepte in mynde this vyfyon. and as sone as y might y desired the same persons to pray forme / not vttering to them the cause wherfore they shulde pray for me. Than vi wekis paste. in the night that was nexte afore sherethurfsday as ye can remembre. whan y had taken of yow and of youre felowe discyplynys in the chaptur hows. that ys to seye vi of yow and vi of him for that day. and v other for the sexte feriis of lente paste. fro the whiche y was compellyd that tyme to absteyne by cause of fekenes so grete abundans of grace of terys and swetenesse of herte / y felte me repletyd there in the rescuyng of tho discyplynys that y can not shewe it in telling by no wordys. wherfore the nexte day after hit was to me ful swete often tymes to wepe. And than the next nyght after grete sykynges beyng than the houre to ryse to matens y fylle in to a pleasaunt slepe.

**¶ Howe he was warned in his slepe to wor-**  
**shipe the crosse of oure lord.** **¶ Ca x**



**S**othely than as y was a slepe y perceyued a voyce. but y wist not fro whens hyt came. feyng to me in this wyse. Arise vppe and goe in to the chapell. and to the awter that is dedifyed and halowd in the worshipe of feynte laurence and of alle martyres. And there behynd that awter yowe shalte fynde a crosse and an ymage of thy redemer affixed to the same crosse. redemyng the world by hys deth. And that same crosse. mekely and deuowtly go to and kys in remembrance of thy fanyur and offir to hym with meke herte. a sacrifice of prayers knowyng wele. hit to be accept of god. and to the an holsom deuocion. in the whiche yow shalte ful abundantly delyte. Than after this y wakyd and with the bretheren y came to the chirche to

here matens And when the bretheren had begunne matens y mette with a senyor that ye knowe wele in the chirche porch and was on of hem that y toke disciplinis in the night before Than whan y saw hym y made a signe to hym. to discyplyne me in lyke wyse ageyne as he dyd afore. And so lightely we went bothe to gedyr into the chaptur howse and with one assent gladly we came ageyne And there also mette with vs another senyor in the same place where y mette the first. to whome y made alsoo a signe for to haue a disciplyne. And he beckid with his hand that y shulde tarye a lityl while. Thanne lefte y my bretheren / that y came with to chirche / the whiche were sekelew fittyng a parte. and alone y wente forth to the awter that was notyd to me in my slepe And whenne y was nygh the awter y put of my showys and knelyd on my kneys apon the pament and ofte tymys inclyned my heed doon to the grownd And so went behynde the awter to seche the crosse that y herd of before Trewly y knew not afore in any wise by any mannys telling that any crosse was let doon there Neuertheles y founde hit as hit was tolde me before And anon y was resoluyd al into terys of deuocyon and lyyng prostrate al my body ful deuowtly y worshipte that holy crosse seyng many deuout prayers And than after y cam knelyng on my kneys to the same crosse and aftyr seyde lengur deuoute supplicacions and thankynges to god / kyssing oft tymes the fete of the crucifyxe / and besily with the terys of my nyes watrid hem.

**¶** Nowe he sawe the right side of the crucifixe bledynge don to him and the right fote also and of the .ii. lightys that apperid there. **¶ xi**



He mene while as y lift vppe my nyes that were fore of weping to the face of the crucifyxe y felte some dropys fallyng don to me I putte ther to my fyngerys and y wele perceyued and knewe by the rednes

that hit was blode Also y behylde the right fyde of the ymage of oure lordis body and hit wellid oute of blode as a mannys flesh is wont to blede. whenne hit is cuppid. Trewly the place that y sawe this in was derke. for hyt was behynde the auter aboute mydnighte. But I sawe there ii lyghtis shynyng at bothe the fydes of the crosse. as hit had be ii tapers wele brenning I lookyd fro whens that light shulde cumme and y cowde see no place fro whens hit came. Trewly than y toke in my hopynne hand: y wote nere how mony dropis of that precious blode and there with diligently y anoyntid my nyes. my neris and my nose thrillys And at the laste y put one drope of yat blessyd blode in to my lippys and of the grete desyre and deuocyon of myne herte. y swelowd hyt doone And whether y offendyd god in that poynt or no y wote nere The remnand ther of y hild in my hand purposyng to haue kept hit. Also y behilde and sawe the right fote of the same crucifye blode Sothely yisterday whan y was restoryd to my selfe ageyne and founde no thing of that precious blode in my handys. fore and gretly y sorowde and euer shal for the losse of so grete and precious trefowre.

**N**owe he came in to the chaptur howse and  
toke discyplynys and how he was there rauesht.  
Ca xii



Orthermore to satiffye yow y shalle nowe telle of other thynges. The. ii. lyghtes that y sawe shynyng abowte the crucifyxe a fore seyde. sodenly paste thens. to the sowe the parte of the awter. Thanne y that was knelyng in the north side of the auter: at the right side of the crucifyxe seyng hit paste and gon to the tother side folowd after hopyng that y shulde see there sum spiritualle thyng. And whan y came thedir y herde the sowe of a voyce behynde me of the same

old fadyr that y mette with laft before in the chirch porch of whom y defyred to be difcyplyned and he bade me tary a litil while Than lefte y alle that y fawe there and y [know] not howe. nether in what wife anoon y came in to the chaptur howfe And whan y had feyd my *confiteor* as the vfe ys. and he had prayde for me and affoyled me with this benefon. *In nomine patris et filii et ſpiritus ſancti amen.* he gaue me difcyplynys vi. tymes as he didde afore Often tymes y defired him that y might reherſe my confeſſyon and to take dyſcyplynys of hym. for at euery ſtroke that he gaue me in the ſtydde of ſorowe and payne. they were turnid to me. an ineſtymable and incredibulle ſwete-nes of ioyfull conforte. But he wold geue me no more and ſo y roſe vppe. Sothely thanne he went in his albys and ſate done in the abbotis ſete. that was there in the chaptur hows: And thanne y came and lay proſtrate before hym. aſkyng my *veny* and reherſyd ageyne my *Confiteor* etc. and he ſeyde ouer me *Miſereatur tui omnipotens deus* etc. and ſo affoyled me ageyne wyth thys bleſſyng *In nomine patris et filii et ſpiritus ſancti* And whenne he had anſwarde *Amen* Anoon ther came to me a certeyne worſhipful fadyr a ſenior that had a face and a chere as an angelle. clothid in white brightyr and whittir thanne the ſnowe: The heere of his hedd was whore and his ſtature of medy heyth. He toke me vppe and ſeyde allonly to me theſe wordys. Folowe yow me. Trewly than he hylde me by the right hand ſo ſewerly as ſoftly and ſo clippid my hand in hys.

¶ Now he felte hym ſelfe here firſt rapte.

¶ Ca xiii



Ere y felte my ſelfe fyrſt rapte in ſpyryte. Than hys brother that was hys confeſſor to whome he tolde alle theſe thynges afore ſeyde aſkyd hym and ſeyde And trowiſte yet brother that y or the tother



senyor gaue discyplynis yat night as thou feyste. or went in to the chaptur howse in albys Than he wondre at his asking and feyde. Knowe not ye that this ys trowth that y haue to yow here feyde Than feyde hys confessor ageyne. in no wyse ther was no feche thynges done of vs nether myght be done. for the ordyr wil not that we shuld haue gone that tyme of the night in to the chaptur howse to geue discyplynys Than he feyd to hym: Dowtheles y had went hether to. that tho discyplynys and other thynges had be done of yow to me Ful wele y knowe withowtyn dowte. that y resceyued thoes discyplynys aboue herfyd in the chaptur howse: of men that shewed yowr persons and liknes wakyngly and bodely and wyth hole mynde for y felte and herde the strokys of hem and also y wele vnderstode and dyscernyd the voyce of them that prayde for me and assoyled me: as y shulde haue knowe of you bothe Trewly the first night when y went owte of the chaptur hows y thought to haue byddyn ther in the same place tyl the mornynge in the grete gladnes of herte and deuocyon that y had resceyued there but y was sum what troubulde and dysfyd by the noyse of the couent when they went oute of the chirche after matens And lest y shulde haue ben reprouyd of presumpcion / yef y had taride there al night y wente with oure bretheren home to oure bedde And whenne y went out of the chaptur hows y mette with brother marten And that night bode y waking in grete lightnesse of fowle / tyl matens of the next nyghte Thanne the next night after when y was at matens aboute the begynnyng of the thirde nocturne y was callid fro the awter where as y was praying with a fowne made lyke as a man hadde smytte the stony pament wyth his fote and so went in to the chaptur howse. Alsoo hyt was the same owre / in the whiche the laste nyghte. at the laste tyme we went thedyr for the same cause. And alle other thynges lyke as y haue told yow befylle me. Thys onely y canne not remembre in any wise howe y came at the

laste tyme fro the chapel that y was inne to the chaptur hows. For withowte a staffe y myght not goe thedyr: and abowte the sacrarye of the same auter y knowe wele y left my selfe And howe y paste ouer the waye that lyth betwene the chaptur hows. and the place that y was in. and also the lettynges of gricis and other obstaclis iiii or v y can not remembre For when y was cumme to my selfe ageyne. thoes thinges the whiche y had experiens of bodely about the awter and the crosse. ware so freslh in my mynde that I wende y had be founde rather there than in the chaptur howse And this he tolde of tho thingis aboue reherfid.

### ¶ Adigression.

¶ How as touching tho persons of whom he was brought in to the chaptur hous and to whome he seyde [h]is *confiteor* the whiche prayde for him assoylyd him and gaue him also disciplynys in the liknes of his own bretheren and he knew no nothir wise that time but they had be his bretheren. they were douteles holy angellys that so apperyd and dyd to him by the wille of god And as towching that worshipfull olde fadyr whois face was like an angel and hys clothing whittir than the snowe. that toke hym by the hand when he lay prostrate in the chaptur hous and seyde to him folow thou me: was the holy and blessid bishoppe fente Nicholas whome specially he louid and worshippte dayly as hit shalle be aftirward more opynnor declarid And nowe after this adigression go we ageyne to the narracion.

¶ Howe this monke was raypte and foloude his leder sent Nicholas.

Ca xliij



Ladly than seide this monke wente y with that worshipfull olde fader the whiche by commandement of moth and leding of hande had take me vp to be a felow with him of his wey. and al the while that y

lay destitute of my bodily wittis. we went bothe to geder hande in hande Sothly this was fro mydnight of sherethursday the whiche endith in the mornynge of good fredaye in whiche time y was rauyshte in spirite as y laye in the chaptur hows tyl the euetyde of saturday foloyng. in the whiche euetyde as ye sawe y was put oute fro that secrete reste and spirituall fightis that y had before to thys opyn and worldly conuerfacion.

**¶ How sent Nicholas brought this monke to the first place of peynes.** **¶ Ca xv**



Henne went we yestewarde by a pleyn weye in a right path til we came to a certen regyon. that was ful wyde and brode and ouer horabulle and gastsfull in fight. fowle and myry of thicke cley Trewly there we sawe an infenyte nombre of men and wemen that no man might nombre putforth to the gretnes of dyuers and inenarrabulle peynes There was a company innumerabulle of men and women of euery condicion of euery profession and of euery ordyr There were the doers of al synnys ordente to dyuers kyndes of peynes after the diuersite of synnes and qualite of persons I herde and sawe bi the opyn and brode space of that filde whois endys no ye might see. the wrechid companyes of men and women ouer wrechidful bounden to gedyr flockemel. in ther equalyte of synnys and in likenesse of profession equally to soffyr and like wise to crye in here grete and greuys peynes And who sum euer y sawe there to be made redy in that peynefull place to heuyn warde opynly y knewe and vndyrstode. for what synnes they were ponyst and the kynde of the synne and the mesure and qualite of ther satisfaccion. the whiche they deseruyd owther by contricion and co[n]fession of her offensis. or by the remediis and helpinges of othir benefetis done for hem

Trewly al tho that y sawe put there sum what y knewe hem confortyd for the hope of euerlasting blisse the which they hopid sum tyme to cum to And some y sawe paciently sofyrreright grete peynes and for the gode werkys the whiche they had done of ther consciens. that was referuyd and putte vppe in mede for them and also for the grete trust that they had to haue euerlasting blisse euermore countid lygh[t]ly in her fowle the horrabulle peynes that they bare Treuly they wepte and sorowde and cryed oute / for grefe of peynys and amonge this as they went forth farthir euermore her peynys were lessid and to hem more esyur Also y behilde mony of them that sodenly scapyd out of the place that they were torment in and fander hastid hem selfe thanne other. to go the weye that was before hem. But anone fro benethe lyke as the grownde hadde be broken. ther brake vppe a flame of fier that inuoluyd hem and the deuyls yat mette with hem. fore bete hem with scorgis and forkis and other dyuers kyndes of tormentyng. and soo ageyne retourned apouon hem alle her wodeness. Neuertheles they beyng so betyn and brokyn and inwardly brent yet they scapyd ageyne and in lyke condicion as hit is seyde afore. the ferther they went / the lessur wes ther peynys and the yesyur Sothely in this passage some did gretely profet. some but lytyl and some al mooste neuer a dele. To some ther goyng was no profetyng but a myserabulle fayling / for they went fro ful cruel peynes to wers And eche of them aftyr ther olde merytys and deseruynges. owthir were holpe in her weye or lettyd or els releuyd and that was by the present benefetys done and shewyd for hem of their frendys in this world. Sothely thoes thynges the whiche y confeyued in mynde. or was enfourmed and taught by comyning and spekyng with some of them there. anone aftyr y wille opynly shewe hem as hit is benethe in this present wryting declared.



## ¶ Of the grete diuersities of peyns. ¶ Ca xvi



**I**nfynte kyndes and diuersytees of peynys where there that y sawe Some of hem were rostyde at the fyre Some were fryed in a panne / Some were also rasyd with fyry naylys vnto the bonys and to the lowfing of her ioyntys Some were soden in bathis of pyche and brymstonne with an horabul stenche and other thingis melted by heete as ledde brasse and other dyuers metellys And some were gnawyn with the venummys teth of wondyrfull wormys. Some also were caste done thicke on arowe and smyt throw with sharpe stakys and palys who ys endys were alle fyrye And whyle some were hangyn on galows. odyr were alto drawyn wyth hokys and some were betyn fore wyth scurgys. and so in hard example they were al to toryn. Trewly of tho persons mony were bisshoppis and abbotys and other were of other dignitees. Sothely some flowryd in prosperite in the spyrytualte. Some in the temporalte and some in relygyon: the whiche were seyn ponisht in dowbulle sorowe aboue other persons. For y sawe them that were clerkys / Monkys / Noonys / laymen and lay wemen so mekyl lesse ordende and put to peynys howe mekyl the lesse they had before of worldely dygnyte and prosperyte. In trowthe y sawe hem greuyd in a more specyal bittirnesse of peynys aboue other. the whyche y knewe in my tyme were Iugys and Prelatys of other. And by cause hyt ys ouer longe to telle singlerly of euery persone: what they soffryd and wherfore they soffryd. some thynges y wylle gedur to gedur. of some certeyn persons what they soffryd afore ther dethe and after ther dethe. For that was opyn to me of euery person Neuerthelesse there ys no mannys tonge that may suffyeyently telle the lyghtyst peynys of that place nethyr by estymacyon conceue hym in mynde. Also the dyuersyte and multiplycyte of peynys. to the whiche they be caste vndyr /



euer amonge fro one to a nother veryly y knowlege no man may noubre. I take god to wytnesse. that and there were any man. the whiche had done to me : or to my frendys alle the hurtys and iniuriis. that may be done of any man in thys lyfe or ellys he had flayne vs y fey and y had so grete an enmy put into peynys that y fawe there to be torment long tyme a thousand tymes and hit were possybylle y wolde fosyr temporal dethe for hys delyuerans. For alle thing ther ben so peynfull of sorowe and anguysshe bytturnes and wrechydnes that they excede mesure and mode. let vs nowe that be it in this worlde alyue see and confidere by this how gretely we ought to geue vs in chaystying oure wekyd condycyons and to amende oure leuyng and also how mekyl we schulde labour to exercyse vs to kepe the commawndementys of god and to do good werkys by the whyche and the mercy of god we may deserue to be delyuerd afore of so grete euyllys. And also that owre dere frendys as fadyr and moder systyr and broder and othyr that were sum tyme owre louers ther fore ponyght for her offencys myght be delyuerd the soner fro thens by good dedys and werkys of mercy and pety deuowtly done of vs for ther redempcion and helpyng And afore yere y make any special mencion by wrytyng of the fore peynys and tormentys of sum persons that y fownde and knew ther and they also knew me y wyl schortly wryte yn here the placys of peynys that y behelde as y went abowte wyth heuy compassion aftyr we were paste the fyrst peynful place and region Sothly to owre femyng the lengthe of thys fyrste place afore seyde was on goyngable. but we that ys to feye my leder and y went on to the fyde ageynste hyt as we dyd othyr peynful coostys of tormentys but amonge them we came not how be hyt as hyt femyd to me we myghte haue done wythowt any fere or hurte or harme.

## ¶ Of the secunde place of purgatory. ¶ Ca xviij



Herfore after that we were paste the firste place of purgatorye we came to the seconde place of purgatorye and tormentys in the whyche was an hye hylle vppe al mooste to the clowdys and was deuyded fro the forseyde fyrste place of purgatorye. And thenne lyghtely and swyftely we wente on thys same hye hylle. And there was vndyr the farthyr fyde of thys hylle a full depe valeye and a derke. set with bocis and brackys on euery fyde hangyng owte who ys lenthe no man myght see. And in the lower parte of the seyde valeye was a full brode ponde of horrabull blake watyr. And owte of that same fowle ponde bysyly brake a myste of an indycybylle stench. Trewely the toon fyde of that same hye hylle whyche hangyd toward the ponde caste oute fro hym an horrabulle brennyng fyre vppe on to the heuyn. And alsoo on tothyr fyde of the forseyde hye hylle was so grete and inestymable coolde that ys to seye of snowe and Hayle wyth many other cruell stormys that me thoughte and femyd that y sawe no thyng so peynefull and cruel as yat colde was. The lenthe of that valey afore seyde and bothe the sydys of the hylle the whiche had in hem that horrabulle fyre and coold was so full of fowlys. as hyues swarmyn ful of bees. To the whyche fowlys thys was a comynne and a generalle tormente that nowe they were drownd in the forseyde ponde and fro thens takyn vppe and caste in to fiere. and so at the laste they ware bore vppe an hy by the grete vyolente flamys of fier as sparclys byn of a brennyng fornece. and so lette down on the tother fyde of the hylle to the horrabulle coolde of snowe hayle and sharpenesse of stormys and afterward caste downe hedlonge in to the greuys stench of the ponde aboue seyde and ageyne takyn vp and caste in to the brennyng fier. And some of hem were lengur ponyght in fier thenne other and some in coolde. And some ware taryde

lengur in the greuys stench of the ponde. than other. And some y sawe ware bounde and compressid in the myddys of flamys of fier that meruelous hit is to speke. and as grapys be compressyd in a pressure. Trewely the condicion of al that ware there torment and peynde in that secunde place was this. Alle the space of the ponde aboue seyde. they were compellyd to goe throwe. fro the begynning to the endyng. for to fulfyll her purgacion. Neuerthelesse ful grete and monyfold was the distinccon and dyuersyte of her peyns and tormentys. For some had lighter ponyshment than some. and some was grauntyd a more swyfter passage thens. then to some other and that was for the qualite of her merytys and deseruingys afore done and also for the quantitie of suffragys and helpys done of her frendys for hem after her dethe. And they that were of grettur offensys and synnis and seldyn or slowly holpyn longe tyme and fore were holdyn in peyns. And sothely the more nere they al came to the ende of the place the more yefyor and soflyt waxed their peyns. The moste cruell peyns were in the begynnyng howe be hit as y seyde afore not al equally Sothely the peyns and tormentys of thys secunde place were mekyl more harder and scharper than the peyns and tormentys that we sawe in the fyrste place. wherfore hyt was so that mony that ware yn the secunde place ware forer ponyshyt than they that ware yn the fyrst place. Here trewely fownde y and knew mony mo some tyme of myne acquaintans than y dyd yn the first place. Not wythstondyng yn bothe the placys y spake with some. The mesure of ther stature apperyd not sufficiently as y knew hem before yn thys worlde. For the stature and forme of some of them was as hyt had be lessyd or thynnyde by tormentys. And some had leste no thyng of their quantite. Neuertheles thys dyuersiteys of her shappys yn no thyng lettyd my knowlege. For ther knowlege was to me so prompte so redy and so opyn as hyt was that tyme when they leuyd wyth vs yn thys worlde.

**H**ow sent margaret Delivered a soule of a  
synful woman fro the deuyls. ¶ Ca xviij



Ere nowe hit lykyth me to telle a certen  
fayre dede and werke of grete pete and  
mercye the whiche that tyme was to me  
a beholdingyng of heuynes and also of con-  
solacion the whyche may be to alle the  
worlde a nobylle document and techyng why the peple  
schulde haue god and hys holy seyntyng bothe of men  
and wemen in worschuppe and in reuerence. Truly  
whyle y behylde meruelyng thoo thyngys aboue seyde  
and mony other And hylde long talkyng there wyth  
hem that y knewe before y harde a ferre a grete noyse  
and a crye as hit had be theuys that had takyn a pray  
or else as they had ouer cum their ennemy with fowle  
mockys and scornys. and loe after that noyse and crye  
folowde a cursyd companye of wyckyd spyrytys and a  
myghty ledyng with hem anone as they hopyde to  
helle a soule of a woman late departyd fro her body.  
O good god what peynys and tormentys tho cruell  
enmyes leyde apouen her. And the more they knewe her  
withoute helpe the more woder were they on her.  
what man heryng euer wolde beleue to any creature  
tellyng how tho wekyd spyrytys and tyrandys of the  
deuylle castyd that soule amonge hem. as a tenyse  
balle wyth fyrye instrumentys now fro on to another.  
But hoo may in any wyse telle or schewe to any man  
beleuyng howe her mawe and inwarde bowellys were  
smytte thorowe wyth the fyrye dartys of tho cruell  
tormentours. And as god ys my wytnes y behylde  
and sawe her sofyrre so grete and horrabulle peynys  
and tormentys verely as they leyde hem on her cruelly  
Nowther these thyngys ware vnto my syghte as natur-  
aly a man seyth with bodely yes that ys to saye the  
vtwarde peynys that a man sofryth yn bodye. but also  
what they felte ynwardly good or euylle and with what  
heuynesse or wyth what gladnes they were smytte



wythinforthe in her fowllys alle was to me that tyme  
 playne and opyn So therfore thys vnhappy fowle what  
 for the presente sorowe or dolour that sche sofryd and  
 hadde and the fere of euerlastyng dampnacyon. was in  
 grete angys and sorowe of peynys and tormentys.  
 For there was no hope that confortyd her to scape  
 desolate and destytute of alle helpe and focoure O  
 bytterneffe of alle bytterneffe mooste bytterneffe whome  
 no truste or helpe releuyth or helpyth and desperacyon  
 of the ende encresythe. The day before she leste her  
 mortalle body in the whyche sche leuyd strompetly  
 and vycyusly and nowe sche ys keuerd wyth the vesture  
 of schame and vellonye. And wyth yn sche ys bytten  
 wyth the conscyens of schameful dedys done wyckyd-  
 lye and wythoutforth sche ys mouyd wyth mockyng  
 and scornynge of deuelys heuely. Sothely sche felte  
 thanne in her fulfylled the wordys of the holy man Iob  
 seying thys wyse of fuche persons. *Ducunt in bonis  
 dies suos et in puncto ad inferna descendunt.* That  
 ys to seye they lede her days in goodys after their  
 plesure and in the twynkeling of an ye they falle done  
 to helle Therefore while thys onhappy fowle by the  
 vycoryse pompys of her ennyes was goyng to be  
 broughte into helle for the synne and onlesful lustys  
 of her body. Loe sondenly anon came done an hye  
 fro heyn a gret lyght by the whyche bryghtnes and  
 bemys. the forseyde wykyd spiritys and minystrys of  
 the deuyl. ware dullyd and made onmyghty and fyl  
 done to the gronde wyth the fowle that they had  
 Sothly than yn the same lyght came done a multitude  
 of virgenys schynnyng yn clothys. whyte as the snow  
 and sette abowte wyth golde and precius stonys. the  
 grace and ioy that was yn the beholdyng of her facys  
 and chere y make no menfion of for hyt was so gret  
 and ynestymable that y can not remembre my selfe  
 that saw hyt. how y myght wordly speke of hyt.  
 Amonge the whyche on that was mooste feyryste wele  
 y knewe and seche was the blessyd virgynne and martir  
 sent margaret. And anon as the forseid fowle saw her



the whiche was more thrall for her fynnys than of the deuyllys beganne myserably to crye and feyde. O bleffyd and precius spowse of cryste haue mercy on me and helpe me that for myn nowne propyr fynnys am yn desperacyon and ryghtfully put to peynys and tormente. I knowlege and verely knowlege that yn al my lyfe y dyſpyfyd the commawndementys of god and gaue my body to al onclene leuyng. And nothyr god. ne any of hys sentys of men or wemen that y louyd affectually or dyd any worshippe to hem yn dede. The only of the nowmbre of the holy sentis yn heuin euer more hertely y haue louyd and euary saturday of myn own goodys afore thine auter y offerde vppe candelys And the custome of my fowle leuyng now late. beyng hoolle of my mynde and body for thy loue and worshippe vtwardly y lefte I beleuyd also that by the remedy of confession al my fynnys hade be weshte away. But alas for sorowe my confession was not sufficient to weshte and do away so gret and so mony fowle fynnys and olde by cause y lackyd before the seruor of contricion and dyd not for my fynnys euynworthy penans. Therfor my fynnys cleuyn fast to me not yet forgeuyn the whiche y slowthyd too wpe away by goo[d] werkys. Loe ther fore my lady and my swetnes and conforte schalle my yystys of deuocyons peryshe the whyche y haue done feythfully to the and schalle y thys peryshe nowe also not only to my selfe but also to the to whome only y haue studyd befely and thought not for to peryshe and now y peryshe to my selfe and to al thyngys These thyngys and many othyr yn thys wyse sche feyde wyth fore and byttur wepyng and crying more than a man may beleue. For y take god to recorde and to my wytnes that y saw the terys breke owte of her yes as they hade be hayle stonys. And thys whyle sche forowde the glorius virgyn and martyr sent margaret turnyd her to to her felows virgyns that were there wyth her and feyde O sche feyde ye moſte swete systers ye see now the perelle of thys woman sum tyme my seruant and

ye knew a[l]so the ynportune malice of the deuyls the whyche pretendyn by mony weys of reson to haue her to hem. And therefore let vs now do that thyng the whiche only ys leste of remedy and helpe for her. Pray we now to the euerlastyng iuge and meke redemer that he the whyche al thing may doo wille wyth faue as he knowyth beste. of hys goodnes. and at owre desyre sum what to helpe thys wrechyd fowle. sum tyme redemyd by hys precius blode fro the cruelle power and venummys tethe. of these wekyd spiritys. And whan thys bleffyd virgyn and martyr sent margaret had seide these wordys anone whytowtyn and taryng. al thoo virgyns bowde downe to the grownd on her kneys and lyftyd vppe her handys prayng for that synful woman to her ynmortalle spowse. owre bleffyd lorde and sauour ihesu cryst. And anon as they had of god ther peticion grantyd they rose vppe togedyr fro preyer Than anone thys bleffyd virgyn seynt margaret wyth stabylle contynawnde of face and fowle gastfulle and thretyng the wekyd spiritys came nere and made of her sleue a maner of a schorge and lyfte hyt vppe as sche wolde haue smitte hem Then they anon as hyt had be flyes yn a whyrle wynde fleyd away hethur and thedur leuyng alone her bownde fowle. and sodenly yat yn the farthir syde apperyd a dyke ful of boylyng watyr vppe to the brymmys Therefore yn thys dyke y sawe her put yn And then seyde to her that bleffyd and mercyfulle helper sent margaret Here now thou muste fulfyll the penanse the whiche thou schuldyst haue done before yn they lyfe. and by my prayur thou schalt haue mekylle helpe and releuyng of thy peynys. and afterwarde when thy fynns be fully purgyd and clenfyd by me thou schalt be admytted to referue euerlastyng ioye and blisse Treuly hit can not be seyde howe ioifullly this synful woman toke tho wordys seyde to her in the whiche sche knewe an ende of her due penanse and afterward myght fele the goodnes and mercy of god So than thys vycoryose dede done yat glorious sight of vyrgynys ascendyt vppe to heuyn.

¶ How a goldsmyth was saued by sent Nycho-  
las. ¶ Ca xix



Ere now folowyth also another like myracle of ful grete mercy and pety of the excellent might and poure of the bleffyd byshope sent nycholas. Therefore now y wille telle a nobyl dede and werke late done in a certen seruant of his the whiche not longe ago welle y knewe and famylyarly louyd for some gode thingys yat was feyne of him the whiche therfore the more gladlyur y willelle. for this man that y nowe speke of the whiche by his occupacion was a goldsmith told and declaryd to me first the merite and the name of my leder with whome y went hande in hande. and though y beseyn here now sum what to breke out for the order of the narracion be cause y seyde before that ere y made any mencyon of the tormentis and peynys of any persons specially. First y wulde shortly telle of the peynful placys that were schewyd to me. But let that be takyn of tho persons the whiche afterward y wille opynly declare to the profet of hem yat lyst to here or rede this reuelacion. Therfor as y suppose ye remembre how a certen person a goldsmith and a cytson of this place was hastily preuent of dethe and sodenly dyed. Of whom also hyt was opynly noysyd that hyt so befylle hym for ouer mekylle drynkyng wyne. And therefore how myght a man sey to whome thys man schulde be fortyd but amonge them that sent iohan the apostylle specially spekyth yn hys pystyle. *Est peccatum ad mortem. non pro illo dico et orat quis.* That ys to sey. Ther ys synne contynewde vn to dethe y sey no man pray for hym that contynewyth hys synne to hys dethe who so absolute may be seyde that contynewyth hys synne to hys dethe. as he that contynewyth yn dedly synne and so lesyth lyfe and takyth dethe. Sothly thys man bode not only yn the synne of dronkynnes to hys dethe but also he fylle

yn to dethe doying that fame fynne the whiche ys the  
 feede and cause of al euylle. And as a certen wyfe  
 man feith dronkinnes excusith no vife. Therefore thys  
 man whoys fine and pelle we speke of now yat hyt  
 schulde be feryd and dredde yn hys wolde days was  
 ouer prone and redy to dronkenes for the last thre days  
 yat euer he saw in thys worlde he continewyde dayly  
 almoste yn the fame fynne. And yf y had know for  
 certen a day before yat he had dyed of seche a cause  
 as hit ys aforeseyde what schulde y thynke or fele of hym  
 more worthior than not for to pray for him. leste [leste?]  
 my prayur before the ryghtwes iuge schulde be voide  
 and no thing helpyng hym. Neuertheles y vsyd to  
 pray for hym thawghe yt ware slowly. not verely cer-  
 tified of so soroful a fame and happe. Sothely hyt was  
 so. by the prouision of god that thys goldefmyth was  
 in the secunde place of peynys. and also y sawe and  
 behylde hym by me. whome anone y knewe and  
 gretely meruelde. seyng hym afore mony other that  
 y behylde. in goode hope and lyghtly sofryng hys  
 peynys. Trewly thanne my leder lokyd on me howe  
 stidfastly y behylde hym and askyd me and y knew  
 hym. And y seyde ful wele. Than he seyde. and yow  
 knowe hym. speke to hym. Sothly then this gold-  
 fmyth lokid on vs bothe: and knowing vs wyth an  
 enarrabulle gestur and behauing of gladnes ioyde to  
 my leder and with bothe his handys spred opyn ofte  
 bowde done al hys body worshippyng and greting hym  
 with innumerable thankys for hys benefetys and good-  
 nes shewyd to hym. And the mene whyle y salute hym.  
 and he ioyfully salute me ageyne. Than y enqueryd  
 of hym how hit was. that so sone he was paste the  
 honorable peynys. the whiche y knewe by his sighte he  
 had sofryd. Then he answarde this



**¶** Here thys monke knewe first that sente Nicholas was hys leder. **¶** Ca xx



**M**Y dere frynde he seyde. al ye to gedur in the worlde haue me as losse and dampde. not knowyng the goodnes and mercy here of my present lorde sente Nicholas. the whiche had not sofrid me an onhappy and an onprofetable seruauent of his to be dampde and losse euerlastyngly. Than seyde y to hym. Trewly as thou seyste. alle we that ware thy frendys sorowde that thou didest so sodenly and gretly abashyd ynwardly supposyng verely that thou hadyste be dampde. and by cause also thou hadyste no helpe ne remedy by fore they dethe of the holy sacramentys of the chyrche. Sothly by cause y synde the othyr wyse than we wende y am glade and fayne y wolde here how and yn what wyse thou deydyt so and scapydyt eternal damnacion Thanne he seyde. Gladly what sum euer thou desyre y wylle the telle.

**¶** Now the same goldsmyth tolde the monke yn purgatory how he dyed sodenly and yet was sauēd **¶** Capitulum. .xxi



**Y**E knew wele how y dysposyd me yn my leuyng whan y was yn the worlde as thoo thingys that were opyn to mannys fyghte. Also y contynwyde yn the fowle synne of dronkynnes. vn to my last ende. of an euyl custome. Neuertheles hyt was not my wylle. For gretly hyt dyspleyd me and mekyl y sorowyde that y kowde not leue that vyse. Sothly oftyn tymes y rose ageynst my selfe sewurly purposyng. to leue and caste away the fowle vyse of dronkynnes that y was wholde yn. But anon what for the luste of drynkyng and the importunyte of feleshypppe that y dranke with



y was conſtraynde to drynke after the meſure of myne olde cuſtome, wherby y was ouer cumme. and drawyn ageyne bonde yn to luſte and cuſtome of the ſame finne. that was yn mine owne onmeſerabulle taking and appetite Treuly amonge this by the mercy of god the whiche wylle that no man peryſh yn my moſte bleſſyd lorde ſent Nycholas whome now ye folowe graciouſly and preſently. and whoys paſſion alſo y was. ſeche deuotion y had to hym. that for any occaſion y neuer leſte but what ſum euer y myght do to his worſchippe y dyd hyt ful deuowtly And how mekyl euer y gaue me towarde euyn to dronkynnes y vſyd euer more to be at matens. for anon as they range y wolde be ther. and oftyn tymes afore the paryſh pryſte. Alſo y fownde contynwaly a lampe of myne owne coſte. yn ſent Nycholas chapelle And thoo thyngys that were neceſſarye to the ornamentys of alle the chyrche. as yn lyghtys or any othyr thyngys. y wolde dylygently orden therfore. as y had be hys familyar ſeruante and mawncypylle And wher y had not ſufficyent of myn owne goodys to do hyt y wolde moue othyr of the paryſh to helpe as hyt ſemyd nedefulle Sothly the yyſtys [gyftys?] that men or wemen gaue. y toke hem. and to be hon[our]able vſus. ful treuly y ſpende hem. Alſo twyes yn the yere that ys at cryſtynmas and at eſtyr wolde cleue confeſſe me of al my ſynnys as wele as y bowde to owre paryſh pryſte. takyng penanſe for hem and yn parte y dyd fulfille hem diligently Treuly y dyd not obſerue and kepe tho thingys that y was commaundyd of my goſtely fathyr. for oftyn tymes y leſte ſum thyngys that y ſchulde haue doo and thoo thingys that y ſchulde haue beware of. And of the commawndement of my goſtely ſadyr y faſtyd the dayes of aduent as y dyd the lent ſeſyne. To the whyche dayes of aduent. y addyd of myne owne fre wylle. as mony dayes afore aduente as wold make vppe the noumbre of the dayes of lente And ſo on cryſtenmas daye y wold be hoſylde and reſceyue the holy ſacrament of owre lordys precious body and blode. But alaſſe for ſorowe

when that y shuld haue be / that holy dayes of owre lordys byrthe. more holyur and deuowtur in my lyuyng then other tymes. y turnyd me contrary vnto other werkys and besynesses of a worldly custome. wherfore hyt happyd vnto me also in myne laste ende that the wekyd angelle of that deuyl Sathanas. the whyche ys causer and kendler of alle euyl scornyd me. And also he hadde browghte plessaunte worde and tytyngys of my dampnacyon to hys father the deuyl. yeffe the mercye and goodnes of my lorde sente Nycholas had not wythstonde hym therfore euermore to hym be thankyngys of al his trew seruawntys. for my delyueraunce. for he had lowfyd and delyueryd me. And as ryghtwefly as y was to be dampde and cruelly to be ponyshite as mekely and as mercyfully he hath noryshite and kept me : Sothely on crystynmas daye after that y had resceyuyd the good lorde that y can not remembre withowte grete horror and heuynes. y was drawyn of an euyl custome as y feyd afore by ouermuche drynkyng the same daye in to dronkynnesse ageyne to the grete iniurye and ronge of seche a lorde whomey had resceyuyd a lytyll before in to my fowle And on the morow y wente to chyrche as y vsid to do fore waylyng the fowle vice the whiche y dyde the daye before purpofyng to be ware of hyt and to do no more / but hit was as voyde and vayne For by the occasion that y had of drinkeyng and the deuyls steryng me therto / y was destitute and losse the stabulnes of vertu and the mighty purpos of soburnes that y had conceuyd : and so y fulfild not my purpose in dede. but fowle as y dyd yysterdaye so y dyd to daye and by delectacion of ouer mekyl drynkyng fyl downe agayne to dronkinnes. Sothely the next daye after solowyng the whiche ys the thirde daye after crystynmas daye I leste not myne olde custome of drinkeyng. wherby y had losse the vertu of soburnes and all my wyttys also. Thenne whenne hit was derke nyghte y went oute of the place where y dranke / and came home and wente to bed as y was clothyd and schod and a lytyl y slepte And anone y

woke and wold haue refyn and feyd as y had wente  
 that then yt had ronge to matens But my wyfe told  
 me nay and so y layde my downe ageyne. Trewly  
 thanne fyrst y toke a slepe and anone after y toke my  
 dethe And howe y felte deth sodenly cumme apone  
 me y wille telle yow. A certen deuyl that tempted  
 and steryd me to the vyce of dronkynnes thowghte to  
 hym selfe that and y deyed in seche a perylle whytowte  
 any contradiccion he wolde me drawe to hell presumyng  
 also to haue thenne power on me to doo what somme  
 euer he wolde. for myne obedyens and consentyng in  
 that vyce to hym But ageyne full mekyl he drede.  
 lest by the merytys of my patron sent Nicholas. y  
 schulde any tyme preuayle agenst him by amendement  
 of my lyuyng: yf y lyued any lengur and so by hys  
 presumptuous power cruelly me strangulde. Trewly  
 y felte him like an owle goo in to my mowthe  
 the whiche oftyn tymes ful euylle y opynd to drynke  
 and so thorowe my throte flyly came downe to my harte.  
 And anone y knewe that hit was the deuyl. Notwith-  
 stondyng y was yet myndfull of the mercijs of god and  
 also of myne owne wrechydnes and with stabulle purpose  
 vowyd in my mynde to god that y wold purely and  
 holy confesse me of alle my synnys. and vtwardly for  
 euer forsake the wyfe of dronkennes And to this y  
 called as inwardly as y kowde. on sent Nicholas to be  
 my borowe. Sothely to this auyfement onnethe was  
 graunted me the space of a moment. Trewely thanne  
 the wekyd spiryte fate downe anone apon my herte.  
 and clypte hyt wyth hys curfyd armys on euery fyde.  
 Also he drew out of his mowthe an horrible voment of  
 venyne and caste hit al abroad and so in the space of  
 a twynbelyng of an ye he expellyd and caste me  
 oute of my bodye And anone after that y was  
 hade forthe thorowe darke placys by the cruelle and  
 incredible wodnes of wykyd spirytyes the whiche al to  
 bete me discerpte me stekyd me drewe me and al to  
 brend me and caryed me with them y wot not wheder /  
 but as they wolde to euerlasting tormentys. Than

anone my moſte meke and dere aduocatour ſeynt  
 Nicholas to whome y called with all myne herte at my  
 laſte ende. and whome euer in my lyfe y haue worſchipte  
 thawghe y were a fynner. came thanne and mightily  
 toke and deliuerd me oute of her handys. and here  
 hath ſette me in this place of purgatorye for my pur-  
 gacion. And howe be yt that y ſofre here fore and  
 harde peynys y cownte hit lightly whyle y haue no  
 drede of the wekyd ſpyrytys and alſo that her tyranny  
 and importable cruelnes ys ſeſyd and gone fro me /  
 And ſothely after this for certeyn y am and truſte to  
 haue reſte and euerlaſtyng ioye be my lorde ſent  
 Nicholas And nowe alſo and euermore / ſen the tyme  
 that y was put here to this peynys by the whiche  
 whenne y ame ouer fore greu'd and diſeſyd yet by hys  
 meke and moſte meke and bleſſyd viſitacyon. y am wel  
 confortid and releuydageyne In my graſte [craſte?] alſo  
 by the whiche y gate to me and to myn owre leuyng in  
 the world often tymes in my beginnyng y begylde and  
 dyſceyued the pepulle for the fere of pouerte And  
 now for that y am ful bitturly ponyſhte. and the todyr  
 daye before me kyl more harder therffore y ſofryd  
 peynes Trewly often tyme y haue ben caſte downe  
 hed longe into a grete hepe of brennyng money  
 amonge the whiche y brente ful intolerably. And tho  
 fyrre penſys y was compellyd to deuoure with an opyn  
 mowthe that y felte alle my bowellys to brenne in me  
 And hethir to often times y am compellyd to telle hem  
 and of the towchyng of hem myne handys and ſyngers  
 ben fore peynde. Alſo by ouer grete brennyng and  
 hete of thirſt my inward bowels with herte throwte and  
 chekys waxen wan and beſyly begynne to fayle Theſe  
 and many other thinges y herde of hym as opynly as  
 hit might be told of any man leuyng yn hys bodye.

**¶** Nowe the goldsmyth also tolde to the monke  
a remedye agenst soden deth. **¶** Ca xxii



Vm thyng ther is the whiche he tolde me  
amonge other that y wyl not hyde fro the  
reder here of. I sawe there innumerable  
pepulle that dyde sodenly in this world  
the whiche were ponyfcht al moſte owt of  
meſure And of many thys y knew that they the whiche  
were putte in delyberacyon and auyſement for to ſynne  
And whenne they came to the dede doying of what  
ſomme euer ſynne hyt was and eche one of theym  
ſeyde in hys mynde lo now y wylle doo and fulſille  
that the wyche y haue gretly deſyred. he was takyn  
by the wille of god to the vtmeſt peynys and poniffe-  
ment of dethe as thawgh he hadde herde of this texte  
in the goſpelle. *Stulte en anima tua repetitur a te / ad  
quid cogitaſti aduerſus deum immo contra ipſum te  
nequiſſima.* That ys to ſaye. Fole lo they fowle ys  
takyn fro the. wherto haſte thou thoughte agenſt god  
and alſoo agayneſt thy ſelfe full wekyd thynges. Ne-  
uertheleſſe as we haue knowyn by hym ſelfe the whiche  
told thys. that whenne they were putte yn that byttyr  
ſcharpenefſe of dethe coueytyng and purpoſyng to cor-  
recte and amende her fautes yef they hadde any ſpace  
of penaunce graunted vnto hem. and in her ſwyfte and  
haſty departyng ſekyd after the mercye of god and  
alſoo after the helpe of his holy ſeyntys. Therfore of  
the grete mercy of god her byttyr dethe was to hem a  
grete clenſyng of her ſynnys. the whiche they ſchuld  
haue ſofryd afterward fully in placys of peynys and  
tormentys. Forthermore y enquired and aſkyd of  
thys goldsmyth of whome y haue nowe told and ſeyde  
many thingys yeffe hyt were poſſyble by any thyng  
that the folke myght ſchonne and eſchewe ſoden dethe.  
Thenne he anſwarde and ſeyde in thys wyſe vnto me.  
O he ſeyde Sothely and yf y hadde knowyn whenne  
that y was in the world leuyng ſuche thyngys as y



knowe nowe y wulde haue taughte and defende all the world fro that grete hurte and dammage. howe the pepulle and folke myght be fewre and safe fro the fallyng of soden dethe. Trewly and verily and the crystyn pepulle wolde wryte dayly on her forhedys and aboute the placys of her herte wyth her fyngur of [or?] in any other wyfe. these. ii. wordys that conteynyth the mysterye of the helthe and saluacyon of mankynde that ys to wytte and to saye ¶ Ihesus nazareus wythowtyn dowte the trewe pepulle of oure sauur ihesu cryste schuld be harmeles and preserued fro suche a grete peryll and hurte And alsoo they schalle haue after her dethe the same letters and wordys wretyn full opynly and clerely at her hertys and also in her forhedys in tokyn and in signe of grete worschyppe. I knowe also that my meyny kepte me. ii. dayes on-beryde after my dethe. hopyng that y schulde haue reuyuyd for the rednesse and hete the whyche was in my face and in my bodye the whyche douteles was of the feruent replecyon of wyne dronkyn before. For my departyng of this world was so hastye and zwiste : that myne soule was gonne and paste out of my bodye. yere my wyfe vnderstode or knewe hit or sende to calle for the pryste. These thyngys y knewe ful trewly there of this goldsmyth.

¶ Howe the sone of the same goldsmyth tolde vnto the monke aftyr that he was cum to hym selfe agayne that hys fadyr had aperyd thrice to hys mother aftyr hys dethe. ¶ Ca. xxiij



Sothely aftyr .xv. dayes seth y saw and herde thys the sone of the forseyd goldefmyth a certen yonge man came to me with grete wepyng and tolde me that hys father had apperyd. iij. nyghtis to gedyr to hys moeder wakyngly as sche was yn her prayers at home yn her chambyr and bade her that sche schulde sende

to me to knowe how hyt was fully with hym and of hys state that thys knowyn. sche myght be the more confortyd and feythfullir and deuowter to helpe hym And also that she by the same tellyng may the bettyr be ware gyde to her selfe and her mejny to god ward : And the same yonge man wytnesyd wyth grete sweryng that the thyrde nyghte of hys fatherrs apperyng he herde hys mother talkyng and spekyng longe tyme with hym. and somme tyme enquiryng and also somme tyme answeyng hym. and thenne afterward sche told vnto my hys wordys the whyche he hadde tolde and feyde vnto her. Trewely he feyde that he herde / no maner wordys of hym talkyng or spekyng vnto her but pacyently taryde tyl they hadde done. Sothely hys mother told hym that sche hadde harde of her husbond twyes before. And as sche knowleged and feyde sche feyde that he was full of Ire and wrathe and moche blamed her because that he was forgotten and putte owte of mynde fro her whyche was warnyd by hym selfe after hys dethe to doo a lytyll thyng for hym and that sche wulde not do so moche for hym. but excused her that for the on certente of vyfsons sche dyfferde hyt leste that hyt sculd haue bene supposyd that sche hadde be dysceyued and begylde. And thenne he answerde and feyde Sende wythoutyn taryyng thedyr as y commaunde and telle and saye to hym howe often tymes for the same thyng y haue apperyd to the and alsoo feye apone these tokynys. that the last tyme the whiche he sawe me y was in grete payne And amonge othyr thyngys that he herde of me y told hym how mekyl the holy confessor feynt Nycholas hadde holpe me. Trewly he prayde me with grete instaunce that I schulde stere and also moue bothe hys wyfe and hys sone. and on hys behalfe commande hem that the seruyce and worschyppe the whyche he was wonte to do in hys lyfe and they also by example to sent Nycholas. for no cause nethyr for any occasyon schulde be leste but dayly more and more wyth amendement of her lyuyng dylygently schewe and do her deuocyons

and feruys to hys patron and aduocatour sent Nycholas. Also this foresseyde man and goldsmyth of whome y haue nowe told and spokyn as hyt ys seyde afore dyde aboute a xv monthys agone the whyche trewely by the merytys of the holy confessor sent Nycholas hys patrone yn a shorte tyme was spede oute of mekyl sorowe that onethe y myght see any. that profette so mekyl there as he dede in so lytyl tyme. wherefore ful expedyente hyt ys to alle men whyle they leuyn in thys world deuoutely to serue the holy seyntyys of god by the whyche they may haue in her grete nede the grace and mercye of almyghty god as hyt ys schewyd and prouyd often tymes.

¶ Of the thyrde place of the peynys and tormentys that ben in the purgatorie. ¶ Ca xxiij



Vt nowe let vs schewe as we maye thoes thynges that remaynyn of the thyrde place the whyche we sawe and behylde. For aboute alle thyng that may be conceyued of any mannys mynde. hyt exceedeth of cruelnes and dedly tormenting For verly y knowleche as for the quantyte of euyl yat ys there no man may suffyse to expresse or telle the lest peynys of that place. The grete horrabulnes of yat place so mekylle. the feurer y myght see and beholde that y knewe hym. to bewyth me. and was also my gyde and leder at that same tyme the holy bysschop and confessor sente Nycholas whome y haue euer specyally worschipped and loued. Trewely the more famylyare that y hadde hym in worshyp the more furer was y made of hys felyschippe and companye. to see and beholde the horrabulle peynys and tormentys. the whiche nowe beyng absent can not remembur withoute grete horror and gastfulnesse of mynde but y was made of euery fyde ful stabulle and sure. for the felyshyppe and knowleche the whyche y hadde of my gyde and leder the holy

confeffour fent Nycholas. Therefore leuyng the forfeide  
 fecunde place. that we were at. as hit ys aboue reherfyd  
 we came to a ful grete fylde. and as hyt femyd hyt  
 was sette yn a lowe grownde fequestrate and departyd  
 from al othir that no maner perfone myght dedyr come.  
 excepte tho that were there ponyfchte or fchuld be  
 ponyfchte Trewly the ouer part of that fylde was  
 keueryde wyth a ful horrible clowde. yn the whyche  
 was myxte and medylde to gedir a fume of brymftone  
 wyth a myfte a gret ftenche and a flame black as  
 pyche was medylde wyth hem the whyche brake  
 owte on euery fyde lyke hyllys and fo fpredyd  
 all abrode. And the playnnes of that place was fo  
 repletyd and fulfylde withe wormys as flowrys be  
 wonte to be ftrowyn with ruffhys. And they were  
 aboue alle eftymacyon horrabulle wundryfull and vn-  
 fhappely the whyche wyth a gaffull opyn mouth  
 brethyd oute curfyd fyre at her nofys. And with an  
 onfpekable deuowryng al to tore the wrechyd com-  
 panyfe of folke that ther were. the whyche ryght now  
 fo waftyd and confumydde. deuylys ranne ouer all  
 lyke as madde men and were alfo full cruell and wodde  
 apone tho wrechys. Trewely thanne the deuylys  
 ponyfhte hem wyth fyry instrumentys fyglerly by  
 euery membre of her bodye: and thanne afterward  
 they rafyd and al to teryd their fleshe vtwardly vnto  
 the bonys. and thenne after thys whenne they hadde  
 fo done they cafte them into the fyre and there they  
 were made lyquyd as hyt were metalle. and alfo toke  
 hem oute ageyne as brennyng fyre. Lytyl yt ys y take  
 god to recorde. and as no thyng what fomme euer y  
 be aboute to telle of the peynys and tormentys of that  
 place. For in a ful fchorte fpace of tyme by alle maner  
 dyuerfityes of an hondyrd folde peynys and tormentys  
 or more y behylde and fawe howe they were confumed  
 and wafte to nought and thenne anone reftoryd  
 ageyne And ageyne almoſte they were with peynys  
 broughte to nought and anone made hole ageyne the  
 whiche in that fame place the loſte lyfe of hem was



compellyd to fofre. And of thefe alteracyons of tymes in the whyche by grete peynys and tormentys they were brought to nought anone reftoryd ageyne ther was non ende no marke ne terme. Also the hete and brennyng of that fyre was fo feruent and deuouring that what fum euer hyt brent hyt wulde be lyke as a thyng that ware al moſte confumyd or waſtyd. And thenne the wormys that were there warded and brokyn and made ſmalle vnto pecys and then they were gedyrd on grete hepys to gedyr and leyde vnther the vnhappy fynful wrechys that were there. wherfore they fo fulfyllled alle thyng with fo grete ſtenche that hyt excedyd alle the tormentys and peynis before feyd. And yet remayneth one thyng the wyche they that were in that place were compellyd to fofre the whiche ys more hatfull peynful and ſchameful than any thyng aboue feyde.

**¶ Of the vnclene and foule vyce and synne of  
sodemytys.** **D Ca xrv**



Othely alle thoo that were there ponyſſht and peynde were in thys worlde whyle they leuyd doers of that foule fynne the whiche oughte not [to] benamyd not only of a cryſtyn man but alſo of none hethyn man. Certen grete monſturs that ys to feye grete beſtys onnaturally ſchapyne ſchewyd hem ſelfe in a fyrye lykenefſe horrabulle and gaſtulle to fight and oftyn tymes vyolently came apone hem and alſo in a fowle damnable abuſion compellyd hem to medylle with hem. howe be hyt that they refuſyd and wulde hyt not. I abhorre and ame aſſchamed to ſpeke of the fowlneſſe and vnclenes of that ſame fynne. Thanne betwene her peynfull and curſyd clepynges they roryd and yellyd and cryed owte and afterward they fylle done to gedyr lyke as yf they hadde ben gonne and ded and anon takyn vppe ageyne and fo forth putte



vnto newe peynys. Trewely y remembryd not wele at that same tyme the seying of the holy postle sent powelle in hys pystyle of feche persons, where he condempnyth the foule vyce and synne agaynest nature bothe of men and wemen. And yesse y hadde sene and confyderyd the cause namely nowe in tyme of crystendame. cowde not in any wyse haue beleuyd that fuche a foule synne and vyse myght haue be presumed and done specyally of wemen. the whyche naturelly schuld be more schamfull thenne other. I neuyr herde before nether hadde any suspycyon hethirto that the kynde of wemen hadde be deprauyd and defoyled by fuche a foule synne. And alas for sorowe. for ther was founde a company of fuche so innumerabulle as they were myserable. Many of tho personys that were there in that place y knewe not nethyr wele behylde hem by cause that the qualyte of her foule synne. and the grete stenche and tormentys that was there smytte me wyth full grete horreur and tedufnes. Full greuys hyt was vnto me and more thanne a man may beleue to be there in that place a moment whyle. or to beholde fuche thynges as ware there. Neuerthelesse y felte no stenche by experyence whyls y was there as y dyd no nothir hirte of peynys. for my thoughte and yf I hadde felte hit y myghte noo lengur haue leuyd. Notwithstanding y confyderyd aud perceyued sufficyently in mynde the intollerable gretnes of alle thyng. Trewely thoo wrechys that were therefencybly hadde experyence and felte alle these peynys and other mo infynyte. that no man maye tel of And amonge her sorrowfulle lamentacyons of complaynyng whyle euerychon of hem cryed Alas alas why dyd y so synne. alas why dyd not y penans for my synnys and amende my lyuyng. they felte and remembryd her greuys peynys. Sothely their voycys of wepyng and sorowyng was exaltyd and lyfte vppe with so gret a cry that a man wolde haue wend hyt schulde haue be herd thorow all the world

¶ Of a Doctour a lawe that was a sodemyte

¶ Ca xxvi



Rewly thawgh y refusyd as mekyll as y myghte to see and beholde tho thinghes that were done yn that place y cowde not auoide the knoweleg of on clerk the wyche y sawe and knew sum tyme Thys clerk in hys days was a doctur of lawe and also amonge other that were docturs of lawe he was had in that sciens ful excellent. Full many lerners of that faculte he ordende yn scoles wherby he gatte to hym gret famylarite of worshippeful men This clerke was largely possesse with benefycys and rentys of the chirche and yet that not withstonding dayly he coueytyd to haue more and more wherfore by the wille of god the whiche wolde haue alle men to be turne to penans. he felle yn to grete sekenes by the whiche he was fore vexid and defesid abowt a .ix. monthys. Sothely hyt was done of a meke dispensacion of oure sayur that he shulde by the schorge of sekenes and sorowe. dispose to corect and amende hys synful leuyng. the whyche whene he was yn gode helthe of body fowle and dedly trespass oftyn tymes to god. But he contrary wyse was ouer carkefulle of hys bodely helpe [helthe?]. the whyche he louyd ouer mekyl. and so vaynely presumyd and thought to haue hyt ageyne. wherfore he neuyr wolde dyspose hym to be confest of hys synys and specialy of hys fowle and onclene leuyng for the helthe of his fowle the whyche ys the fyrst and chiefe dede of almys that a man schuld doo nethyr had any compassion on powre pepul to geue hem any almys nethir any thyng dyd to the sentys of god. as yn offeryng to hym mekely hys seruys. for the redempcion of hys synys nethir studyd or karyd to do any almys of his erthely and transitory godys as long as he leuyd Than the heuynly leche our sauyur seyng that he was neuyr in his dayes the bettyr for the sekenesse the whiche he hadde for his

warnyng the whyche he schoyd and gaue vnto hym for a gostely medefon. nethir wente owte of hys onclene leuing in the whiche vnclene leuing he was in by the affliccyon of hys grete sekenesse. Therfore the euyll and wekid faites and dedys. that cowde not be clenfyd and purged in hys yonge aage oure lord ihesu crist mercefully putte and ende of hem in hys dethe what more mercye myghte be done vnto hem the whyche after their hardnesse and impenytente herte. trefur to hem fro daye to daye the wrathe of owre sauyur ihesu cryste. in the daye of hys wrathe and also of schewyng hys ryghtfull iuggement. and alsoo to be rescueyd in to the nyghte of dethe in the whiche nyghte of dethe no man may helpe hym selfe. for thanne no man may labure any thyng for to deferue. thanne that sone her lyfe of this world be schortyd and alsoo fro hem takyn awaye. in the whyche her synnys and mysdedys encrefyn and growyn to her perdycyon and destruccyon: And what thing myght be more holsummur to them the whyche by her solusnesse and madenesse with a scharpe swerde koueyten and desyren to adde strokys to her owne propre wowndys thanne that they be bounde and also her wepynys takyn awaye / the whiche they mysfysd to her owne propre hurte and dammage. Thys forseyde clarke the whyche y knew sum tyme in my chylldhode and yong aage. y vndyrstode nor y knewe not that he was dysceste and ded. For that same tyme in the whyche y knewe hym he remouyd fro that prouynce or place ther as he was wonte to dwelle in before vnto a nothir prouynce or place. Neuert[h]eleffe yn alle suche peynys and tormentys as hit ys aboue seyde y sawe and fownde hym and y merueyled of hit For y had wente he had be yet a lyue and also an honest person. Than y spake to hym and askyd whethyr he hopyd any tyme to haue the mercye of god And than he seyde Alas alas y knowe and knowe that athishalfe[at this halfe?] domys dayeyschall haue algaatenomercye And whethiry schalle haue any thanne y am not certeyn Sothely euermore sethe y was putte here to these peynys they encrefyn more and more Then y seyde to hym And why were yow

not confeste of thy synnys at thy laste ende and dydyft no penaunce for hem Than he seyde by cause y hopyd to haue recouered and also by the disceyte of the deuyl my gostely ennemy y was aschamed to confesse so fowle a synne. lest y ihulde haue be of les reputacyon and dyspyfed amonge them the whiche y femyd glorious and fayre y confeste me of lytyl and smale synys to seche an honest person and a worschipfull pryste that yow knowyst wele And whanne he askyd me yef y had any other thynges to be confeste of. y bade him go his waye and tolde him that yef any other thyng cumme afterward to my mynde y wulde fende for hym ageyne and tell him. And whanne he was gonne and onethis came to his chirche y begunne to deye Thenne anone he was cald for ageyne and whenne he cumme / he fownde me ded and gonne Trewly ther ys no thyng of a thousand peynys that y sofyr dayly so greuys to me as ys the vnhappy presentation of my fowle and vnclene leuyng that y vsyd in the world. and now beyng here am compellyd to doo actually the same foule passyon. And besyde the horrabulle gretnesse of peynys that y am in. y am more confounded of schame whyle dat y am by the same synne made cursyd and abhomynable in the syght of al men. Alas alas who euer wolde haue wende that the worschyppe and fauour the whiche y hadde amonge men sculde be turned to seche confusyon and despexion as it is nowe wherfore ful gretely y am confowndyd and asshamed. for nowe to euery creature y appere foule and abhomynable. the whiche before apperyd to euery man glorious and honorabulle. And thys he seyde with full fore and grete cryyng and wepyng And whyle y meruelde the wrechidnes and peynys of so grete a man sum tyme. y sawe howe he was ponysshte in innumerabulle w[a]ys. and by thoo tormentys he was brought as to nought and dyssoluyd by strenthe and hete of fyre and so made lyquyd as led ys whenne hyt ys multe. Sothely thanne y askyd sent Nycholas my leder yf this mannys peynys myght be remedyde or helpe by any mene. And thanne he seyde whanne



the daye of dome ys cumme thenne schall crystys wille be fulfyllede He onely knowyth the hertys of alle men And then he wole doo to euery man ryghtfully. Therfore I coude knowe no thyng for certen of this mannys delyberacyon. Therfore thoo thyngys the whiche we haue spokyn of here before may wele be confyderyd as the scripture seyth in thys wyfe. *Non est ei bene qui assiduus est in malis et elemosinam non danti.* that ys to saye hyt ys not wele with hym that ys besye in euyll Nethir with hym that dothe non almys See nowe and confydre howe gretely they be holpe in placys of peynys by the doyng of almys dedys. as oure lorde spekyth in the gospelle the whiche dyd hem in her lyfe. Thys clerke in hys lyfe was wise and wyttye in hys owne conceyte and trusting to him selfe set ful lytyl to seche helpe of other by almis dede and good werkys for his synnys. that hathe wrought nowe to hym damnacyon. Loo so sone and sodenly he ys founde onwyse and madde. Conceyue nowe what ys here nowe seyde of thys clarke and a lytyl before what was seyde of a goldsmyth and opynly hyt confermethe the sentence of the scripture seyng in thys wyfe *Potenter potentes tormenta sustinebunt et exiguo conceditur misericordia.* yat ys to feye. Myghty men myghtyly schalle soffyr tormentys. and to a meke man ys graunted mercye. That goldsmyth and though he were a syner yet was in hys owne syghte meke and lytyl the whiche nethir by his connyng nethyr of any othir vertue presumyd but countyd hym selfe euermore onwyse and onstable by cause of hys synnys Therfore by the mene of almys dedys. and serues as he myght doo. gate to hym the helpe and soffragys of hys grete and myghty aduocatour and patron seynt Nycholas and so in tyme of nede he had helpe and mercy as he desyred And also euyn contrarye wyse thys clarke of the excellent connyng ryches and worschippe that he hadde procedyd forthe hys wekednesse. And by cause he thoughte hym selfe excepte in this worlde. fro the comon labur of men. Lo in so cruell and byttur



example he is not nowe ponyffhte with othyr men. Also y sawe there hys tonge hauyng forthe oute of his hede and befyly brennyng as hyt were a bronde of fyre and yat veryly he sofyrd by cause that often tymes he peruerted ryghtwefnes as a man myghty in wordys takyng gestys and mennys persons. For he vsyd not only to iangyl idyle wordys. but also frowardly in wordys contrarye to wrothe ouer mekyl he had excedyd. Therefore no meruelle though hewereponyshte this wyfe for suche excessys and sawtys. whenne oure lorde spekyth in the gospelle of the ryche man the whiche for hys light speking and iangelyng at mete was fore ponyffhte in hys tonge in a flame of fyre. Sorthely after this came to me that worschyppefull pryfte to home this clerke was confeste of hys smale synnys as hit ys reherfed before And amonge other thyngys the whyche this worschipful pryfte herde of me y tolde howe this clarke afore seyde whenne he was confeste bade hym goo hys waye as for that tyme. and so anone dyde as hyt ys seyde before And when y had told him this he wepte ful bytturly and toke god to recorde that hit was very trouthe as y seyde and knewe wele. that the forseyde clerke seyde so to hym Therefore only of that multytude of wrechys y knewe this clerke that this seyde to me.



Othely thanne sone after that we were paste thys third place we came to a regyon where the soulys the whiche hadd done her purgacyon in purgatorye ioyfully restyd. in the whyche place many y knewe wele and founde hem there in grete felycyte and conforte. Trewely as touchyng the ioys of that place and the iocundnes and gladnes of them that were there as oure lorde wyll geue vs grace we schall afterward schewe and declare. but fyrst let vs turne ageyne thys

narracyon to thoes thynges the whyche we haue leste oute of the peynys and merytys of some personys in especyalle. the whyche y sawe and founde in tho placys of purgatorye as hyt ys seyde before.

**¶ Of. ii. personys that this monke sawe and spake with in the first place of purgatorye and first with a prior.**

**¶ Ca xxvii**



Herfore a prior that was father of a relygyous place the whiche y knewe full wele sum tyme dysceste and deyde this same yere. And of hys maners and condycyons y knewe many thyngys the whiche y leue oute at this tyme by cause of schortenes. Thys man and prior y sawe and knew amonge the firste that were in peynys of the fyrste place of purgatorye that we came to. Trewly he was in ful grete and fore tormentys and sofyrd ful greuys peynys. sum tyme in fyre and sum tyme in stinkyng bathys of brimston and pyche medild to gedyr hoys face and chere was ouer wrechyd and dedful And assone as he sawe me he began mekely to call me and grete me whome with compassyon of herte y grete also and spake to hym many thyngys. And y enquiryd of hym whethir he so sofreyd so grete peynys for the sawtys the whiche he dyd in youthe by cause perauenture he neglygently kepte hys ordre that he toke to hym in hym in hys chylldhode And he seyde naye But neuertheles ful fore and byttyr peynys y sofre here not onely for myne owne synnys and excessys the whiche y dyd in myne own person howe be yt that y offendyth in many thingys but also for the wekydnes and mysgouernaunce of tho personys the whiche a lytyl before y had charge and cure of. For as touchyng myne own synnys y wulde sofyre as y myght here / thoes peynys the whyche be dewe for hem. For y vsyd to redeme and schast myne owne synnys by ofte confessyon and takyng discyplynys and besy prayers And al so by dyuers other weyes. Sothely

of these thingis ful fore greuyth me nowe the carnal affeccyon and loue that y hadde to my frendys. as fadyr and mother and other of my kynne of the whyche to sum of them y gate benefycys of chyrchys. whenne they were ful onworthy to haue hem and to othir y gaue right ondycretely man geftys of the godys of the monasterye that y was prior of and they nowe ful lytyl remembre me or doo any thyng for me in my nede. Trewlye the fauyr of pepulle and the loue of worschippe that y had me prinfpaly noythe And alas alas for sorowe. for and god take not mercy on me as y am nowe in peynys oute of mesure. so schalle y be withoute ende. The couetyse ambycyon that y hadde to kepe my worschippe. and the fere that y hadde to leue hit. so blyndyd the fyghte of my soule that y lowfyd the brydyl of correccyon to the willys of my sogettys and sofryd hem to doo and folowe her defyrys and lustys as my yes had be clofyd. leste haply yef y had correcte hem and refraynde hem from her lyghtnes they wulle haue be to me as enemyes to labure and to haue me out of my worschippe and prelacyon that y was in. Forthermore they that were gode relygyous men and had zele and loue to kepe the ordyr. y no thing helpyd or faueryd in conferuacyon of the relygyon. but full inordenatly and contrary to vertue y wolde wyth other that loued hem not speke euyl of hem and detracte hem and cheryfsh the other that were ful euyl disposyd and brekerys of her holy professyon and order And alle this y dyd a part of myne owne lightnes and a parte be cause y wolde defende my prelacyon And for hem to pleye lewde gamys and to speke and clathyr tryfullys iapys and other lewdnesse and also to goo and wandyr amonge secler folkys and ydelnes. hyt was lesful to hem. as hyt was to me Therefore some of hem by thys cruel lyghtnes of me and that they sawe in me presumyd and sayde to do many full curfyd thyngys. wherfore here y am ponyffhte withoute hope. howe be yt that y approuyd not her wykyd dedys Notwithstonding y knewe hem. and of a vayne drede. made lyke as yf y had not knowe hyt.

wherefore many of hem bode flylle in her fowle abufyons. going fro euyl to wars. And some of hem contynued in euyl vnto her dethe whyle y leuyd in the worlde. and now they be euerlaſting dampde. Alſo ſome other of hem yet hethir to leuyn contynually wars and wars in grete fynnyſ and dedly dedys. wherefore to hem and to me as y am agaſte ſuccedyth inextynguyble fyre. Alſo fro the howre that y paſte fro my body. y ame putte to onſpekehabule tormentys the whiche were as me ſemyth nowe ful lyght in comparyſon of the peynys that y nowe ſofyr. Sothely the firſte daye after my dethe was to me more eſuer thanne alle the dayes that y hadde ſetthe And of alle the fynnyſ and fautes that nowe they done after my dethe of an euyl cuſtome that they hadde before the whiche they be ſeyne to haue take by my neglygens. my peynys therfore ben euermore encreſyd And by cauſe that y knewe ſum of hem that be ded and ſum other the whiche yette leuyn. that haue flyd and falle beſyde other fynnyſ. to that fowle and abhomynable fynne that ought not to be named and therfore putte to hem no correccyon. no thyng y drede ſo mekyll. as the encreſyng of my peynys ſo largely tyl y be compellyd to ſofyr the foule and abhomynable ſtenche the whiche they ſofre and haue nowe the whiche dyd the ſame fowle and abhomynable fynne for y know wele that the greuys peyne of that ſame ſtenche ys more intolerable and peynfull than any other peynys that ſynners ſofryn. And as ofte as they the whyche y leſte alyue dampnably offendyd. anone the deuyls ranne to me with grete ſcornes and vpbraydys and euermore and more with newe peynys encreſyng my tormentys. Alſo he tolde me what daye what place and what tyme after that he was paſte oute of thys world and what perſon of hym hyt was and what fynne he hadde done. And he told my many thyngys that they dyde and and ſeyde anone as they done any euyl the whiche y had ſum tyme cure of. the mynyſtrys and wykyd angellys of the deuylle vpbraydyn me with the ſame



and anon they encrefyn my peynys Sothely ther was  
 sum of the bretheren of that place the whiche this man  
 aforeseyde was prior and father to that were accendyd  
 by zeles of rightwysnes and feruor of relygyon and dyd  
 also grete labur and dylygens that alle inordinate  
 fauours putte a fyde the puryte and honeste of her ordre  
 myght be kepte And this y knewe was trouthe wher-  
 fore y seyde to hym. Howe than was hit noyfyd fer  
 and brode that many thyngys were wel reformyd and  
 amendyd before your ende in the place where ye were  
 prior yf hit be nowe schewyd yow so mekyl euyl of  
 hem that dwelle there yette. And thanne he seyde Trew  
 hit ys as ye faye that mekyll thyng was correcte and  
 amende more than yt was wonte to be before Neuer-  
 theles of her amendement haue y no frute ne mede but  
 also my peynys encrefynge because y was ouer mekyl  
 agenst her correccions and leste y schulde be correcte  
 or tho thingys amendyd that be amendyd ful mekyl y  
 lettyd Sothely y was asschamed of her opyn correccyon.  
 but leste y bashyd to here hem ouer all schamfully  
 dyffamyd. Trewly her condycyons were so froward  
 and obstynate that vtwardly y hadde wende they had  
 be incorrygible and what sum euer ys beleuyd to be  
 done ther fore amendment. but yf the meruaylous  
 power and myght of god helpe. hyt wyl be broughte  
 done ageyne to noughte Alas alas why dyd y beleue  
 euer to seche confels. Alas that euer y fauyrde and  
 magnifyde seche persons by the whiche y dyd so offende  
 the mageste of god so to let hem haue her wylle to doo  
 what they wolde. Sothely foure persons there byn  
 and tolde me her namys that y schulde feye to hem.  
 but yf they sone do to god. euynworthy penaunce for  
 her curfyd dedys and confels. by the whiche they  
 haue losse hem selfe and other also the whiche haue  
 done after hem they schalle haue the indycible and  
 euerlastyng tormentys of helle And trewly yf they  
 dyd penauns and satisfaccion tyl domys daye they  
 schulde thynke hit but lytyl in to the recompensacyon  
 and expyacyon of the grete and longe schrewdenes



and curfydnes by the whiche they haue broughte me to this peynys that y am in nowe and with her wyckydnes they haue al moſte enſecte and cumbrid alle the howſe. Sothely onethys or litil any tyme tho foure perſons y wulde diſpleſe but y was inclynyd and bowyd to let hem do what they wolde. Alſo fewe ther ben of al the couent that for me and for myn helping. Fully haue done and ſeyde the meſſys and pſalmys wyth other ſoffragys and prayers. the whiche of dewty they ſchulde ſeye and do for me according to oure relygyon. And many of hem for whome y am now in ſore peynys haue done none of theſe thingys yet for me. therfore what for ſorowe and drede that y haue of theſe preſent tormentys. y am peynde on euery fyde. Seche thinhs ſawe y aboute this prior and this wyſe he ſpake to me as hit ys aboute reherfyd.

¶ Of an ancreſ that he ſawe and knewe in the ſame place. ¶ Ca xxviij



**L**Knewe alſo a certen ancreſſe the whiche was of a gode and honeſte conuerſacyon whome gretely y louyd and y ſawe her ther: as ſche had comme late fro the world. Trewly ſche was ſtable and ſtedfaſte in continauns and feyre of beholdyng. home the laborus weye that ſche had gon a lytyl had weryde. and with the peynys of fyre that other were inuoluyd here and there ſche was ofte tymes tochyd and ſum what brente. But ſhe ſul lytyl counted hyt and haſtyd her ſpedly gretly profeting on the iorney that goyth to paradyſe. and this whan y ſawe y take god to record y had wende hyt had be ſum fantaſy and as hit had be a dreame for y beleuyd in no wiſe that ſche was ded. Than ſeyd y vnto my ſelfe. Y trowe that the merytorye leuyng of this ancreſ and ſeruaunte of cryſte ſo ys ſchewde to me by ymagynacyon. for trewly ſche that ys yette alyue in her bodye may not be here. Sothely the thirde daye

after that y was cum to my selfe ageyne a certen neybur of herns was here that y spake with and prayde hym to grete her wele on my worde. and al so that sche wyllle whytface to pray for me. Than he seyde Praye ye also for her our good frende for ye scalles vnderstande that sche ys disceste and paste to god. Veryly y merueyld gretly at hys seying And than first y beleuyd that hyt was trewe that y sawe of her in the first place of purgatorye Forthermore this generall condicyon of alle folk that deyon. y knowe there opynly. that alle pepule the whiche be ordende to perceue reste and blyffe before the daye of dome. hadde euermore fro the first howre of her dethe her peynys lesse and lesse. But yf hyt were so. that any of hem had leste to other that leuyd after by euyl exampulle occasyon of synne the whiche ryghtwyfly they myght wyte hit hem that dyd so before. and whyle they dede no satisfaccion to god for hit before her deth, wherby seche occasyon of synning leste to other schulde haue be forgeuyn hem also they yat greuyfly offendyd by the whiche they deseruyd euerlasting dampnacion begunne to goo fro ful bittyr peynys to wars and so by succeding of her peynys dayly her tormentys besyly encrefyn yat euery day folowing is more greuoffor to hem then was the daye before.

¶ Of a certen bisshop that was there also.

¶ xxix



certen bisshop y knew there in peynys the whiche onys y sawe and he was bore in thys ground of inglonde and had hys byshopriche be yonde see. Trewely he deyed thys same yere abowte the feste of feynt Myghel the archangel. For than y knewe opynly the daye of his passyng but now hit is fallyn out of my mynde the whiche that tyme was occupied aboute many thingys that y sawe. Sothely innumerabulle thyngys there were the whiche y dyd not wele note

nether cowde wele kepe in my mynde all thyngys that y had notyd. Trewely the fame man the whiche tolde me of the passyng of the ancre as hyt ys seyde in the next chaptur before told me also of the passing of this bysshoppe but he knew not what tyme. Trewely another yong man. the whiche was cosyn and alye to the fame bysshoppe. and also in seruyce with hym whenne he leuyd cam home ageyn to his countrey of inglonde and brought certen worde to the todyr man that tolde me that the forseyde bysshoppe was dede Trewly y sawe this bysshoppe al mooste contynually brennyng in flamys of fyre and mooste be cause of his vycyus leuing that he leuyd in his youthe also he was torment in other innumerable wyfys and be cause y sawe sum specyall thinge aboute him y thought to remembre and specially to speke of him Sothely as he brende besyly in fyre he had euer more a ful honest clothe apon him there the whiche not only was hurte by the fyre but also yt was yldyn and made by the fyre more feyrer and semlyor than hit was afore Thanne sent Nycholas declared to me the reason of thys meruaylous thyng and seyde Thys preuylege he gate to hym whenne he leuyd. by a good dede the whiche he vsyd to doo And this hit was. Euermore he hadde compassion on powre pepulle that were nakyd and ful lyberally he vsyd to releue hem of that nede wherfore his clothyng schalle neuer lacke feyernes. tyl that he haue fulfilled his penauns and take of god the stole of euerlastyng ioye and blyffe.

¶ Of a certen woman the whyche was a pore mannys wyfe. ¶ Ca xxx



woman also that was a poure mannys wyf dyde this laste yere with her husband the whiche was wele condicione and in mony thyngys ful wele dysposyd. Sche was sum tyme ryght familyarly belouyd of me. home

ful gladly y behylde there in lyghte peynys. in comparyson of other swiftly goyng forth to the grete mede and worschippe of heuynly ioyes. Trewely in thys that sche vsyd incypiently to flolde and vpbrayde hem that dyd her wronge and enmyte and in her herte hylde rancour and fowernes agenste hem. sche gretely offendyd and therfore sche hadde sofryd peynys. Neuertheles thys vyse was to her inuyncible by cause of her imperfeccon and euer sche hatyd hyt and often tymes wepte that sche coude not ouercome hyt. wherfore sche hadde the soner forgeuenes of that synne. Sothely sche was in her prayers ful deuoute and wele disposyd to almys dedys and hospytalte more than sche might wele do of her owne godys And before her dethe by long sekene that sche had sche was prouid and clenfyd as gold ys in a fornes by the whyche al mooste sche hadde caste fro her the scurse and the hardenes of her synnys. Forthirmore fulfeldyn hyt is in this dayes in the whyche. al mooste the condicions of alle men gone oute of kynde. for the pure and clere symplycite and innocentnes of the very chirce of god. that any man leuyng in thys lyfe kepyth or rekeuerythe fully the equyte and puryte of the holy gospelle. the whyche tyle a man fulfille he may not dwelle in heuynly placys nethyr schalle reste in the mownte and hille of paradyse of ioye and blyffe. wherfore what sum euer thyng of synne and vnclenesse contrarye to equite and ryghtwysnes cleuyth and restyth on the fowlys that passyn hens out of this world hit shalbe purged in a nothir world and so by her penauns the weye and pathe of a ioyful restyng shalbe schewyd to hem that be purged and clenfyd. and so thenne in placys of reste the entring of heuyn and euerlasting blisse ful largely shalbe oppynd to tho soulys for the perfette desyre that they shal haue ther to se god Sothly this only must be takyn of tho synnys whiche by her light qualite or els by confessyon and satisfaccion don for hem be granted of god to be changyd and contyd among venyal synnys. For as touching tho



fynnys yat be dedly and were not in this worlde by the remedy of confession and penans made light and venial hyt ys withoutyn doute yat he shal so be presentyd to his iugement in the world yat is to cumme as he is fonde in hys leuyng when he passyth oute of this worlde.

**¶ What peynys relygious men sofryd for certen  
fawtes.** **¶ Ca xxxi**



Othely y sawe alle relygious folke bothe of men and wemen how they sofryd certeyne peynys as wele for lytyl offenses as for grete fynnys and as hit were propyr peynes for synguler fynnys And full fore as hit femyd to me were the leste peynys that they sofryd for ryght lytyl offenses as for immoderate lawghyng and ydyl wordys spekyng and that they sofryd her mynde neglygently ouyr mekyl to wandyr aboute in vayne thoughtys or els for lyght brekyng the rulyes and fourme of her relygyon as in lyghte and nyce behauing of gestur and in multiplyyng signys to mekyl and so for goyng and wandryng out of her cloyster and cellys onprofetabully and also for many other thyngys in lyke wyse. For some y sawe ful myserabully wepyng and rowlling hote brennyng colys in theire mouthys for eting frutys and herbys out of dewe placys and tyme not for any medfyn or nede. but for luste and appetyte And for immoderate lawghing they had betingys For ydyl speche strokys in her face. and for vayne thoughtys they sofryd greuys and varyante trowbulnes of the eyre. And they that offendyth in dissolucyon of gestur and behauyng were bonde with scharpe bondys and many with fyry boundys and for superfluyte of signys by the whiche they hadde to gedyr lewde pleyes and ydyl gamys. sum of hem had her fyngers f[1]ayne and some had hem by knockyng fore broyfyd. They also that were onstabule



wandryng here and there were greuyfly caste and throwe fro one place to anothir by the whiche her lymmys were fore hurte amonge hem selfe Also they that spake wordis of reboudye the whiche founned onclenesse or other wise agenst the honeste of relygyon were ponysshte there almoste as fore as for dedly synns. Alsoo who sum euer brake any vowys made to god or to hys feyntys specyally in tyme of drede and perylle for her helpe and delyuerans And afterward suerte takyn of the same vowe sofryd inestymable tormentys.

¶ Of a certen knyght that brake a vowe ¶ xxxii



Monge hem that brake her vowys y sawe a yong knyght brennyng in the myddys of fyre whome y knewe sumtyme ful wele And as y enquired of him why he was putte in so grete peynes. thys he tolde me. My lyfe he seyde that y leuyd was but baren and vayne and also vycyous For y was insolent and nyse in pryde and elacyon and foule and vnclene by the vyce of lecherye. not withstonding for thys y am nowe specyally ponyssht by cause y caste awaye fro me the fygne of the holy crosse the whyche y hadde takyn apone me in a vowe that y made to goo to the holy lond howe be yt that y toke the crosse not for deuocyon but for vayne glorie the whiche y loued to haue hadde of the lorde yat y feruyd. Trewely euery night y labour in going as mekyl as y maye to make an ende of that pilgremage. But what for febulnes of strenthe and contraryufnes of the wedyr and also scharpnes of the waye y am lettyd gretly that onethe y may goo at on tyme a full lytyl dayes iourney Sothely whenne the mornyng begynnyth. fleyn to me wykyd spirytys beyng wodde yn al cruelnes. and drawyn me ageyne. to the place of my peynys. where euer more al the days tyme y am gretly peynde yn fyre. Neuertheles

wyth a certen amendement of lessur dyffiese thawght hyt be lytyl. And ageyne when nyghte comythe. y. am restoryd to the place where y leste laste my iourney. and so y go forthe on my pylgrimage. and when the mornyng ys cumme y am drawyn ageyne and caste to peynys. And al that haue vowyd to go to the holy londe. and aftyr dyd caste fro hem her crosse. and whent not dedyr. yn lyke wyse as y go. they be compellyd to do her pylgrymage. so yf they may haue the grace of god yn her laste ende to repente hem. as y had to repente me for brekyng of my vowe. and than by the holfum remedy of confession thys synne yat was dedly synne may be changed to a venyal synne Othyr wyse al that breke that fame vowe. be put to eternalle dampnacion.

#### ¶ Also of another knyght.

#### ¶ Ca xxxiii



Nother knyght also the whiche welle dyde and paste to god a x yere a gon y sawe and knew there. This knyght that tyme the whyche y sawe hym had ouercome alle his grete peynys that he had soffryd before And therfore y fey he dyd wele For by that space of penans he wente wele toward the ioys of paradyse. Sothely he bare there on hys fyfte a lytyll byrddle lyke a sparhauke. Also in hys lyfe aboue alle men that were of that countreie the whiche he dwellyd in gaue gladly and lyberally to all pore pepul that came to hym hospytalyte. Trewely his wyfe dide afore him almoſte a xxx wyntyr after hoys dethe he leuyd continent and chaste. in a wydwardys lyfe redy and benyuolente to alle men whyls he leuyd And gretely merueylde why he yat was so honeste of leuyng and wele condycyonde in hys demening had not yette perceiuyd fully reste and ioye. Than he seyde to me that hit was not too be merueylyde. For why whenne he leuyd he mighte ofte offende in many

wyfys. fpecialy by caufe that in hys youthe and child-  
hode. he was norifhte and broughte vppe delycately.  
and what for felifhype and hys yowthe. was drawyn  
to many noyfful thyngys of the whiche he kowde not  
fully be purgyd and made clene in worldly conuerfa-  
cyon. where he muſte conforme hym to the maners  
and behauyng of hem yat he dwellyd amonge. Sothely  
he complaynde that the hauke the whiche he bare on  
hys fyfte. paynfully tare his hande with her bylle and  
fcharpe cleys This tedeufnes of payne. he ſofryd as  
he ſeyde by cawſe that in haukyng the whiche he vfyd  
alle the tyme of hys lyfe. gretely delytyd to ſee the  
haukys whenne they flowe howe they toke other  
byrddys. The whiche haukyng he leſte not in hys  
aage. nethyr there of had any compunccyon. For he  
knewe not that ſeche a thing were any ſynne. Many  
other thingis alſo y ſawe and behylde in this firſte  
place of purgatorye. e. as wele aboute hem that y  
knewe, as aboute other bothe of men and women of  
alle degreys and profeſſyons of the whiche eueryche  
on of hem were ponyſhte in peynys innumerable. ful  
fcharpe and bytterly. as y haue ſchortely aboue ſeyde. vn-  
der a certen generalyte. wherfore theſe fewe thingys ſeyde  
now of many thingys. be ſufficyaunt here at this tyme.

¶ Of tho perſons that he ſawe in the ſecond  
place of purgatorye. ¶ Ca xxxiiij



Owe of tho thingys the whiche y ſawe and  
notyd in the ſecond place of purgatorye  
ſum what y wylle ſchewe and declare to  
yow Sothely in this ſecond place y ſawe  
and knewe many mo that were ſum tyme  
of myne acquaintanſe. than y dyd in any other place  
fore wepyng and ſorowyng in her peynys her ſynnys  
by the whiche they had brokyn owre lordys com-  
maundmentys wherfore they were alyenate and made  
ferre fro his famylyare knowledge.

¶ Of. iii. bysshoppys pat y fonde there.

¶ Ca xxxv



Hre bysshoppys that y knewe wele sum tyme I sawe there straytely bownde wyth fyrye chaynys oftyn tymes. turnyng and walowyng ful myserabully. now yn gret fyre. and now yn scharpe stormys of hayle and snow and whyrle wyndys. and aftyward yn a fowle stynkyng ponde of blacke watyr. Trewly they were ponyght dyuerfly. not fer from othyr. And on of hem was more bytterly torment than tothyr were and that was by cause he vfyd yn hys lyfe to fyttte amonge secler iugys. yn place and tyme of pledyng and ther yn. he toke a grete plesure and delyte and oftyn tymes he was. to many that pledyd her causis of god consciens a vyolent oppressur agenst ryghtewefenes. and therfore he compleynyd whyt an opyn mowthe that hys tonge contynually brende yn flamys of fyre. And as he was now brennyng yn fyre and now wete. And styftely fro yn [stiffly frozen?] yn snow and froste. and now yn a stynkyng ponde. and now fowle ouerkeuryde yn fenne and plutte. hys tonge euermore conteynuyd yn brennyng fyre. The tothyr of hem othyr whyles neglygently brake hys chastyte. the whyche dede specially yn a byshoppe. was ouerfowle and abhomynable. and therfore was he drownde oftyn tymes yn the fowle and stynkyng ponde. that lythe betwene the gret hete and colde as hyt ys seyde before Sothly a fore hys dethe he lefte the honowre and dignyte of hys byshoprye. and toke apouon hym the meke habette of a monke. the whyche gretly helpyd hym. amonge othyr dedys of fadyffaccion. And al that so done. grete good and profette ther of cummyth to hem For al they specially be holpyn by the meritys and prayers of the holy feyntys. the whiche vfyd afore the same habette and also ben knowyn and markid to rise vppe ageyne in the ordyr of hem the whiche when they leuyd here vt-



wardly lefte this worlde or els at her laſte ende in ful deuocyon forſoke this world. The thirde of theſe byſhopys gretly delyted in worldly worſchippe and vayne glorye. For the whiche fynne he was ofte tymys bore vp an hye in ful hye ſpyrytys of flamys of fyre. and by cauſe he fille fro the loue of god by ſeche fynne vnto the coolde of worldly ſlowfulnes. he was lette done brenning to the greuys coolde that was on the todyr fyde of the fyre. and be cauſe of the comyn euyl and peynys that theſe thre ware in. was for the neglygens of ſoulys the whiche they had cure of and for the gret carke that they had of her riches and deſpexion of pore pepul for flatering of princys and imoderate carke of her kynnefolke. and as y may ſhortly conclude many thyngys in fewe wordys euerych on of hem fought after tho thingys that was to him ſelfe and not tho thingys that longyth to our lorde ihesu criſte And the general euyll of theſe and many other prelatys that y ſawe was the negligens of her office delectacion of worldly worſchippe and dyſſymulacyon of her charge. and in alle theſe thingys ful heuely they ſorowyd by cauſe they myſuſyd her powre that they had vndyr god to the grete hurte of hem ſelfe and to the perdition of her ſogettys and therefore the peynys of al ſeche prelatys were dayly encreſyd more and more as y haue tolde before of a certen prior that what ſum euer her frendys that leuyd in the worlde dyd for hem as in meſſys almyſdede and ſeche other thingis by the whiche her peynys ſhold be leſſyd dayly her greuys peynys were encreſyd for the ſynful leuyng of hem the whiche they dedly fauerd and brought vp in her vicys orels be cauſe they dyd not correcte hem in dewe forme as yt longeth to her offyce wherfore al they yat for ſeche cauſys ſofrid peynys gretly douted of her ſaluacion and were almoſte in deſpacion So thly ther is no thing ſo greuys to hem that be in peynys as the oncertente of her delyuerans and alſo ther ys no thing that ſo mekyl ſwagyth the peynys and ſorowys of other as dothe a very hope and



feythefull truſte the wyiche they knewe and haue by oure lordys mercye to be delyueryd. and they that were certeyn to haue an ende of her peynys and were not bonde to the certente of dampnacion. yat ſame certente was to hem a ful grete ſolace and conforte For as touching the euyl and hurte of deſpacion as mekyl as y can conſider and remembre me after tho thingys that y ſawe there hyt greuyth diſeſyth and tormentyth tho ſoulys that haue hit more than al other peynys done.

## ¶ Of an archebyſſhoppe of canturbery

¶ Ca xxxvi



ſawe alſo beſyde theſe aboue ſeyde a certen perſon that ſumtyme was of grete name and ſame the whiche after the meke conuerſacion of monkys relygyon that he leuyd in before in the whiche he had leuid ful deuoutely as in bodely penauns in holy medytacions and many other vertues right excellently and at the laſt he was promotyd and made archebiſhope of canturbery and primate of inglonde But alas for ſorow for trewly the more therby he grewe in the ſight of the pepul ſo mekyl he had ſal and decreſyd in the ſight of god the whiche behilde him inwardly and the ſander had endid his life yef he had not be holpe by the mercy of god and the merytys of his good leuyng afore by the whiche when he was in relygyon a monke ful wele in good purpoſe and labore acceptable to god he had pleſyd oure lorde Sothely when he was biſſhope of canturbery and alſo ſpecyaly ful excellent in conning ful lityl hede he toke to his cure. and to the goſtely helthe of the peple For he onwyſyly promoted ful onworthy perſons to beneficyſ of the chirche. and alſo he dredde and was aſchamyd to execute the lawe for diſpleaſing the king by hoys fauor hit ſemyd he cam to that dignite Alſo he ſtudyd and thought by a colour of ſymulacyon odyr wiſe then he ſchulde to troble hem the

whiche he knew were agenste his promoting of the  
 byshoprye and dignite that he had In these thingys  
 and seche other. he had gretly offendyd. Also in this  
 he was more to be blamid and more offendyd yat he  
 hyd and kepte close ful onprofetably the auctorite of  
 relygyon and wysdom that he had fro hem of home he  
 was ful excellently named and to home he might ful  
 gretly haue profet and ho sum euer so do they be  
 ordende to ful grete peynis. for they be a sclaunder  
 to the chirche of god while they plucke not vppe and  
 distrey the wekyd leuing and rotyd wysys the whiche  
 be sowyn in the hertys and conuersacion of the peple  
 of god yat they haue cure and charge of nethir be  
 aboute by her office to edifie and plante in her sogettys  
 the nobulnes and condicions of vertu and honeste no  
 more than other that lacke bothe holynes and gode  
 vnderstanding Neuertheles our lorde sechyth aswel of  
 hem that had no conning in seche thingis as they shuld  
 haue had for to be hedys of the peple as of other the  
 whiche had connyng and vnderstonding how be it yat  
 they had hit but barenly and turnith hit to the more  
 tormentys and peynys of hem bothe Also for the opyn  
 and foule onchaste leuing of prystys and clarkys  
 bishoppis nowe a dayis ful gretly perishe be cause they  
 correcte not so grete a synne the whiche is a ful grete  
 iniurye and wrong to the heuynly sacramentys of holy  
 chirche. for in thoo bleffyd sacramentys al the lyfe and  
 helpe of crystyn peple is conteynyed the whiche as  
 mekyl as is in hem. be not aschamyd to defoule when  
 they be right foule and pollutyd Sothly of the negli-  
 gens of denys of archedekons and of other officers  
 mony thingis y saw the whiche y leue out to tel and  
 how by her consenting and simulacyon and for taking  
 gestys and mennys persons al the state of crystyndome  
 almoste ys ouercome and subuertyd For this ys  
 opynly shewyd in the werkys and condicions of hem  
 that now leuyn Also the dissolucyon and floufulnes of  
 seche persons yat shulde haue a zeale and a loue to the  
 peple of god requeryth and askyth eternal dampnacion

afwel to the clergy as to the laye folke and most to hem selfe and to her auctors Trewly for these thingis and many other innumerable in this wise the forseyde archebischoppe laborde in gret peynys vnder greuys complayning Sothly he was wel holpen there by the gloryus martir and archebischoppe of englonde sent thomas of canturbery home he had gotyn to him there a special patron and helper because when he went to the holy londe a pilgrymage in his lyfe tyme he hordende there an hospitalle for pilgrimmys and intytlde hit in the name of sente thomas to the gret fokyr and conforte of crystyn pylgryms. Trewely this dede y knew first in purgatory when y saw the forseyd bisschop in fore peynys but yesterday y enquired therof yf hit were trew. and a certen person a religius man told me how yt was ordende and begunne Forthyr more gretly hit profet him the labour yat he had when he went on pilgrimage to ierusalem where he made yat place. Also many prystys that by the grace of god leste her vycyus leuing of onchastyte in very contricion of herte with confession of mouth when they leuyd and be cause they had not do penans sufficiently y saw hem torment in innumerable peynys Trewly then y thoughte to my selfe yat ful few prystys were ther fonde of the gret nombre yat is of hem in al the world. that had deseruyd peynis after her dethe for breking her chastyte. and to thys hit was so answard Therfor ful few ben here torment of the nombre of seche persons for onethe it is seldynne sey yat any man of hem were very penitent and contrite while they leuyd for her synnys. wherfore hit ys no doute but yat the grete multytude of hem byn vtwardly dampde Sothly in al this visyon y saw no man that vtwardly hadd losse hope of saluacion nethir yat was in certente of eternal dampnacion. Neuertheles some yat were in greuys peynys had no knoulege when they shulde be sauyd and yat was most peynful to hem. And some that were in peynys knew a certente of her delyuerans and that was to hem a grete solace as hit ys here seyde aboue.

**¶ A certen Descripcion of Diuers kynd of synfull  
peple and of her peynys.** **¶ Ca xxxviij**



**H**yt were to longe and oute of mesure yeffe y schulde reherse by name al tho persons the whiche y sawe and knew there of all condicions of all degreys and of all orders Also yef y schulde sey or be aboute to schew and declare synglerly the peynys and tormentys of euery syngler cryme like as hit was schewde to me at that tyme hit wulde be ouer teduse and weriful to the redder therof. For ther ys no synne wretyn in holy scripture but ther ys ordende in tho placys certen peynis to al that be doers of hem T[he]refore y leue oute and pas by menfleers auowtres fornicators. lyers and forswerers glotyners trayturs couetyse folke. proude pepul enuyus pepul. sclauderers hateful peple and a thousand mo of this wyse to home all ys ordende ther synglerly ful grete peynes and greuys And ho may tel of al these thingys when they yat were good religyus men sofred ful fore and greuys peynys only by cause they delyted and toke a plesure of the feyernes of her handys and longe fingers Also weyfaring men yat were slayne of theuys in her iornay y saw hem ponyshite for her synnys in an yefy wise Theuys also of home hit is not to be leste oute in no wise that were for her synnys iugit to han[g]ing in this world and were only confeste to a priste orels opynly yatmostehelpith of her wykydnes and euyl dedys in very trew contricion of herte and so anon toke her dethe paciently forgeuing with herte al her enemyes and al maner wrongys and trespassys done to hem and alsoo her dethe in remysyon of al her synnys y saw al seche with a special certen worschipfulness put to ful softe and esy peynys Also other that were ponyshite and hangyd lyke wyse for theste and other mysdedys and wulde not opynly confesse her synnys in tyme of her dethe but hoping by fraude and disceyte of her gostely enmy the deuyl to scape harmles at that



tyme for the denying and excusing her synnys how be hit that they purposyd in her herte to be confeste to a priste of hem afterward and to do for hem condigne penans and also vtwardly to leue hem yef they coude haue and opteyne space therto as they hopid and yet coude not haue hit but schulde deye and than in the laste ende of her lyfe mekely befought god and his holy seyntys of mercy and helpe. al feche were ful greuyfly torment in peynys for her synnys Not withstanding nethir these had losse hope of mercy and forgeuenes. Neuertheles they were gyuyd in fyre feturs and hangyd vp in the myddys of fyre on gybbettis home the cruel tormentours and fyndys alto bete and brake with scorgys and forkys and vpbrayde hem of crymys and synnys with grete scornys and mockys.

¶ Of posynners that he sawe there. ¶ Ca xxxviij



hey that were posynners and posynyd folke and also women that hadde caste away and forsake her babys the whiche they had bore or had slayne hem or ellys by her cursyd crafte had causyd hem to be bore afore her tyme. I sawe suche persons by full ofte betyngys and abrafsyng of naylys alto toryn And also they were compellyd to drinke dyuers metals as bras and ledde multyn by fyre and medylde with full stinkinge thingys the whiche brente her inward bowels and so went greuyfly thorow hem. and when it was out hit was brought to hem to drinke ageyne. Trewly certain grete monsturs of creping bestis with horrabul and gastful harmys cleppyd feche women: and stykyd her naylys ful depe in her neckys and fydys and hauyng at her brestys fokyd her pappys with her venummys mouthe and alto gnew hem with her cursyd tethe



## ¶ Of vsurers also.

## ¶ Ca xxxix



Surers also y sawe howe they were dround in gret hepys lyke hyllys of brenning money complayning with grete forowe and wayling by cawse they quenched not in hem when they leuyd in thys worlde the euyl flame and synne of couetyse.

## ¶ Of fygtyuys oute of religion.

## ¶ Ca xl



Religious persons that were fygtyuys that is to sey that ranne oute of her order by the whiche they had bonde hem self to the seruice of god and after turnid ageyne to the worlde and gaue hem to wordely leu- ing. as a dogge yat turnith ageyn to his vomet so gretely they were there smyt with peynys yat y can in no wise tell nethir declare her tormentis. and onethe ful bitter repentans and confession at her laste ende fauyd seche persons otherwhile fro euerlasting damp- nacion Neuertheles her apostasye was ful long tyme and greuysly ponyshete.

## ¶ Of a certen kyng of Englund

## ¶ Ca xli



Vt what schal y sey of a certen prynce and sum tyme king of englund yat y sawe the whyche in his lyfe was ful myghty amonge al the princys of thys world. Sothely he was on euery fyde presyd and peynynd. that a man myght sey of hem as seint iohan the euange- lyfte seythe yn hys apocalyps thys wyse *Quantum se dilatauit. et in delicijs fuit. tantum datur ei tormentum et luctum.* That ys to sey how mekyl he dydde extend and magnifyde hem selfe and was in onlesful lustys and

delytys. so mekyl geue ye to hym torment and heuynes. how ys that may concede yn mynde what gret peynys al hys body and lymmys were smytte wythe He fate apon an horse. that blewe owte of her mowthe and nose a flame blacke as pycche. medylde whyt a smoke and stench of helle. yn to the greuys torment of hym that fate aboue. the whyche was armyd at al pecys as he schulde haue gone to batelle Trewly the armyr that he were. was to hym intollerabul peyne for they were as bryght brennyng yirne ys when hyt ys betyn whyt hamers and smytyth owte fyry sparclys by the whyche he was wyth ynforthe al to brende and whyt owte forthe the same armyr brende yn ful gret hete. and ladyd hym that ware hym wyth ful fore borhtyn. Also as tochyng hys helme hys shylde. and hys haburgyn. and hys legge harnes y leue owte. for by the brennyng hete and peyse of hem al. howe mekyl he was peynyd no man can telle Sothely he wulde haue geuyn alle the world yf hit might haue be so that he might haue be delyueryd fro on spurre with the whiche he was compellid to stere his wrechid hors to renne wherby oftyn times he fylle down hedlong Also the sadyle yat he fate in was stekyd thorow on bothe the sydys with fyrye brochys and naylis the which was a gasteful sight for any man to beholde. and the maw and inwarde bowels of him yat fate in the sadelle were fore smyt thorow by the scharpnes of tho brochys and naylys. and this cruelly was he ponyghte for the onrightful scheding of mennys blode and for the foule synne of auowtrye yat he vsyd In thys too thingys he dedly offendyd ofte tymys and tho cruel tormentours wykyd syndis ful gretly with derisions and scornys vpbraydyd him because he wuld be auengid on men yat flew his veneryas harte and hynde boocke and do and seche other the whiche by the law of kinde ought to be slayne to euery man and therefore sum of hem he putte to dethe or els cruelly wulde mayme him. and for al thys he dyd neuer but lytyl penance as long as he leuyd Also ful myserably he complaynde yat nethir his sonnys nethir his frendys the whiche he lefte alyue and to home he had

gotyn mekyl temporal godys dyd or schewyd for him any thing after his deth for his helpe and releuyng No thing he seyde my sonnys and frendys haue done for me in these peynys Alas lo y haue losfe alle my labur and besynes that y haue done ydylly to make myne heierys riche and mighty Alas for the false and deceuabul flatering of pepul and now what haue they brought or done for me vnhappy to home y gate and gedirde so mekyl trefur and riches and to whome y gaue so many rentys and possessions and for home so gretly y offendyd god while y leuyd and now y am dedde non of hem doyth any thing for me Trewly y saw him sumwhat esyd and releuyd of his peynys only by the prayers of religious men. to home in his life for god he was full benyuolent oftyn tymes. and therby y vndirstode specyally that he hopyd to be sauyd. Furthermore besyde al these thingys aboue seyde ful greuyfly he sorowyd and was peynde. for by cause he oppressyd diuers tymes the pepul with ondue taxys.

**¶ Of a bysshoppe yat was there in peynys and yet god shewid miraclys for him after his dethe.**

**¶ Ca xlii**



Owe as y remembre a iiii yere agon a certen bisshoppe was chose to be an archebysshoppe but he was than hastely preuente of dethe and so disceste and leste bothe Trewly this bysshoppe was inwardly in his leuing ful wele disposyd and religyusly. for he was pure and deuoute in herte and clene of body that by the vse and weryng of a scharpe herre and other dyuers penauns: tamyd wele his owne flesche. He conformyd hys face and chere as hit semyd mekyl after the behauing of secler pepul. and to eschue and refuse the fauer of vayne glorie the whiche is euer prouyd an enmy to vertu he shewid alwey in wordys and countenans gladnes and iocundnes when he was withinforth contrite in herte and in his affeccions Also his bissshop vsyd as it is seyde before to ponyssh as wel his dayly fautys by

the whiche in grete curys and harde thingys he had offendyd as he dyd other synnys the whyche he had done in hys yong age by dyuers chaſtmentys and ofte wepyngs. Also in hys office of byſshoppery. he had offendyd greuyſly in many thingys by hys neglygens as other byſshopps dyd of home y haue made mencyon aboue. Of this Byſshoppe y harde nowe opynly by the ſeyng of many folke. that by hym myraclys were ſchewed and done after hys dethe on ſeke pepul and febull. And I ſuppoſe hyt ys trouthe that oure lord dyd worſchype hys ſeruaunte with ſeche benefettys to geue other example and vnderſtondyng. that he herde and clene leuyng the whyche he leuyd ynwardly. pleaſyd owre lord ful wele. the whyche beholdyth only mennys hertys. Sothely yet fownde y hem yn peynys remanyng to hym wythowtyn dowte. ful grete mede and rewardys yn the euerlaſting blyſſe of heuene And he that beleuythe not them the whyche byn yn the peynys of purgatory. ſum tyme to doo myraclys yn thys world. let hem rede the iiii boke of the dialoge of ſeynt gregory. and ther he ſchal ſee fully an example of thys thyng. ſchewyd and done at Rome of an holy man yat was callyd paſcaſius a decon.

### ¶ Of a certen abbote.

### ¶ Ca xliij



Certen abbot that was wele and religyous dyſpoſyd and a man of gret ſobirnes deyde a x yere a goo. the whyche bequethyd at hys laſte ende to one of hys bretheren mekyl mony for to dele to the powre folke for the helpe of his fowle. Thenne this monke wyſly and deuoutely fulfylled the abbottys wille and gaue alle that money to the pore pepul and nedy And where he knewe any yat were colde and hungry or ſmytte with ſekenes and were bore of honeſte folke and wele condicyonde and were fallyn to pouerte wherby they had not to bye her leuyng. and to begge they were aſchamyd to ſeche he wulde opyn hys hand after his powre and releue hem with mete and drynke ſchoys and clothys Also to ancrys and to wedowys to



wolde folke and to powre scolers he gaue mekyl commaunding hem al to praye deuoutely for the soule of him for whome that money was geuyn And also they dyd ful spedly And whenne this trewe and feythfull monke had geuyn to pore peple alle that was be takyn hym he fylle in to sekenes / by the whyche long tyme he was wele prouyd and purgyd and dysceste a foure yere a goe and made a bleffyd ende. And bothe the forseyde abbotte and the monke y fonde there in purgatorye Trewely the abbot was holdyn yette in scharpe peynys and moſte by cauſe that ful carnaly and ouer mekyl he louyd hys kynnys folke and alſo was to hem ouer large in geſtys of the goodys of hys monaſterye and ſpende on hem mekyl more than was conuenyent to do. Playnly that ſame vyſe that ys to feye carnalle loue to kynred more thanne ryght requyryth. full fore greueth al moſte alle maner of peple that were profeſte to holy relygyon in her lyfe. and alſo al them that were dyſpenſours of holy chirche goodys as byſſhopys byn and ſuche other the whyche ſpende hem probably in other vyſys than they ſchulde. And as y geſe of hem them whiche waſtyn the godys of the holy chyrche wherby they were made ryche in dyſſolucyon of clothyng in voluptuous metys and pompys of the world ſo ſchalle they that vſyn ſcarſly to her nede the godys that they haue though no thing of hyt be ſpende in vanyte. ful ſtraytely geue acomtys of ſuche godys as they haue and kepe and remeynyth aboute her yede Sothely they ſchuld firſt geue of here goodys more largely to the pore pepulle of her pariſhonſe and afterward by diſcrecyon helpe her faders and moders as they nede alle ſuperfluyte putte aſyde and alſo releue other pore folke and ſo deſerue mede of god withoute any offeſe. For ther in purgatorye y knewe firſt this rewle ordende to byſſhopys and abbottys perſons and vicars of the chirche the whyche can not be brokyn withoute grete vengns. And yere y ſawe theſe thyngys ſo ordend. full ſer y thought odyr wyſe of hem. For y knewe afore that the maners and condycyons of ſeche prelatys were ferre fro hyt and odyr wyſe demenyd And alle that kepe and fulfille



this lawe and ordenans as ryght and reafon requyryth  
 fchalle fo be rewardyd of god for hem as they hadde  
 geuyn alle fuche godys of her owne propre patrymonye.  
 Therfore thys Abbot afore feyde among fore and greuys  
 peynys and tormentys haflyd hym toward the refte of  
 paradyfe. And as he fawe and behylde the forfeyde  
 monke hys brother the whiche was there in a certen  
 parte befylde remouyd fro the greuys peynys and tor-  
 mentys that were there. and ful lyghtly peynde in com-  
 paryfon of hym bowde hym felfe oftyn tymes to the  
 fame monke and thankyd hym with bothe hys handys  
 for the grete charyte that he fchewyd for hym in the  
 dyftrybucyon and delyng of the forfeyde money that  
 he delyueryd to hym And the monke fchewyd hym  
 felfe to the abbot that behylde hym ful gracyous of  
 fyghte and gladfum of chere For he was right feyre  
 and fembly in whyte clothyng thawghe they were ref-  
 perfte and had on hem a few fpyttys And whenne y  
 fawe thys y merueyled in my felfe. Thenne fente Ny-  
 cholas yat hylde me by the hand tolde me this of hym.  
 Knowyft this monke that thou feyft. he feruyd and  
 pleafyd god ful wele in hys lyfe wyth grete clenness of  
 herte and chaftyte of bodye. and mekyl euyl the whiche  
 fchulde haue be done in the place were he was he  
 lettyd and was agenfte hyt. For he was feruent in ze-  
 le of ryghtwyfnes and hatyng euyl of herte wherfore many  
 reproues oftyn tymes pacyentely he fofryd for the defenfe  
 and honefte of his religion and fpecyaly of hem the  
 whiche ware the habet of religyon apon hem for that  
 entent that they myght dyftroye the vertuus leuing  
 and conuerfacion of relygyon ful befylly feruyng not  
 her fpyryte but the wrechidnes of her flefh and the  
 worlde in the monasteriis of fpyritual and goftely leuing.  
 And alas for forow for now by feche perfons the fpe-  
 cial worfchyppe and honoure that holy chirche was of  
 before is almoft brought to nought whyle the muitytude  
 of carnal and worldly men encrefyn aboue noubre.  
 home the fewnes of fpyrytuall men fofryn chefyng  
 rather to dyffymyll and not to knowe her euyl and  
 fo to refte hem felfe than by her blamyng and refyft-

ing ftere and moue agenfte hem the wrathe and trow-  
bullus haflynes of fuche euyl dyfpofyd perfons And  
thaught they foo do yette they can not be fewer fro the  
fpyes and fraudys of hem And as fum tyme yfinael  
that was bore carnaly purfewyd yfaac that was bore  
fpyrytualy that ys to feye by a fpyrytual promyfe of  
almighty god. lyke wyfe hyt is nowe. For carnal folke  
ben ful greuys to fpyrytuall pepul. be caufe they can  
not peruerte hem to her frawardnes Also many ther  
byn that gretely hyt ys to forowe the whyche in her  
leuyng begunne fpyrytualy. but by proceffe of tyme  
owther they be ouercumme by onftabulnes or els ben  
dyfceyuyd by fymplynes. and alfo they falle done fro  
her purpofe and begynnyng vnto the myferabul and  
wrechyd corrupcyon and flowfulnes of this world. en-  
tyfyd and drawyn by the examplys and counceleys of  
euyl dyfpofyd perfons. Trewly thefe grete hirtys of  
relygyous leuyng the whyche before in the tyme of  
faders. ful nobly flowryd and fchone as an heuynly  
lyght. ful gretely beholdyth the Prelatys of holy chyrche  
in thys dayes. that knowen thys and despyfen hyt. in  
fo mekyl that they vndyrftonde not hem felfe. that hyt  
ys fo wyth hem They knewe veryly what thyng they  
be cum to. but they what thing they fchulde haue  
cum to. becaufe yat they be cum to the lufte and ple-  
fure of thys world but they fchulde haue cum to the  
folowing of cryftys pouerte. and to the karke and dily-  
gente kepyng of her cure. that ys the pepul of god  
commytted to hem. And therefore that they feche and  
that they care. For that they be cum to and that they  
haue. The pepul of god they fede not but diftroye  
and hem perauenture that they haue turnyd fro ryght-  
wyfnes they fleyn fpirytuallly and lefyn. for her con-  
formyng to hem not shewyng hem felfe faders and  
pafors. but woluyes and theuys. Trewely the promot-  
yng of fuche perfons kyngys and byffhoppys and other  
grete men procuron and gete. and her fogettys ful  
mekyl loke ther aftur not beyng rectoris and faders.  
but peruerfours and destroyers of her fowlys the whiche  
thynkyn that alle thyng that ys vnder hem that lykyth.

ys leuefulle. why by the rightwes iugemente or god  
byn remys trowbuld and chyrchys confowndyd and the  
flate of erthely folke vtwardly subuertyd And for feche  
demenyng they be acursyd of god the whyche schulde  
be deuowt and meke intercessours to god bothe for hym  
that byn a lyue. and for hym that byn dede by hoys  
meritys and prayers. specialy the welfare of al crystyn-  
dome myght be preferuyd and encrefyd and al euyl  
fer put away fro the pepul of god And whyle sent  
Nycholas complaynyd of feche thynghes and of many  
other yn thys wyse. and remembryd also some thyngys  
that were of grete commendacyon and laude of certen  
persons. the whyche yn her tyme stode ful manly yn  
feche perels. and strenthyd other so to doo y saw ful  
many on euery syde me the whyche y knewe be fore  
fore holdyn yn ful greuys peynys and tormentys  
Trewly y lokyd most apon hem that y knew a lytyl  
be fore and louyd ryght specialy.

### ¶ Of an abasse also.

### ¶ Ca xliiij



**O**f the whiche a certen worschipful abbas was  
ther that blessedly paste thys same yere  
owte fro thys world tawarde the euerlast-  
yng lyfe and ioys of heuyn. Sothely sche  
tolde me many thyngys bothe of her flate  
that sche was paste and of her flate that sche was yn.  
also sche seyde many thingys to me the whyche y schulde  
telle to her owne naturale sisters that were vnder de  
tytyl of virgynyte amonge other holy virgenis yn the  
same monasterye. that sche was abbas of by some certen  
tokyns of the whyche some y wolde telle that schulde  
be to the herers of hem ful gracios and good but that  
sche bade me telle hyt to no nothyr. saue to hem that  
sche commawndyd me Sche seyde also that sche hathe  
resceuyd mekyl releuyng and helpe of her peynys by the  
deuowte prayers and psalmys of her systers the seru-  
antis of god tho home be fore sche was a spiritual modere.  
And sche commawndyd me to thanke hem for mony  
good dedys the whyche they haue done for her and

for the sofragys of messys and othyr holy prayers that they haue gotyn for her as they myghte of certen religious persons. And more ouer they haue made and ordende to be offerd to oure lord dayly withoute any cefyng for me messys and other deuoute prayers. And therfore lete him knowe withouten doute that they schalle haue therfore ful grete mede and y also haue scapyd ful scarpe peynys. And yf they perseuere as they haue begunne. sone y hope to scape the remnande of my peynys. Sche tolde my also that gretely hyt helped her that before she was made abbas sche schewyd and behauyd her selfe with grete compassyon ful mekely to some of her systers that were fore vexed wyth grete fkenesse or temptacyon and ful ofte dyd alle maner of seruyce deuowtely that were right foule and abiecte in the monasterye.

¶ Of. ii. yonge nonnys that were lepers ¶ xlv



Here were sche seyde on a tyme in owre place. ii. yonge vyrgyns the whiche were ful fore infecte with the grete plage of lepur. And for asmoche that in many placys of her bodyes. the flesche was falle downe to the bonys and the skynne aboue. oftyn tymes horribly blyster owte of bleynys. And alle my systers of owre monasterye lothyd alle moſte. to see or vyſyte hem or to toche hem but to me me thought and ſemyd full ſwete. to haue and opteyne hem yn my lappe or holde hem in my harmys. and forthermore alſoo to weſſe hem in bathys. and alſo to wype her fores wyth my fleuys. and they ful wele and gladly ſofryd that plage of lepur and tankyde god of that chaſtement and dyſſeſe. And ſo delytyd hem yn hyt as they had receyued of hym graciſ gytys of diuers ornamentys. And where alytyl whyle agon. they were peynynd yn the worlde by a longe martyrdom. now ful bleſſydly they ſolowyn the heuenly lambe her ſpoſe ihesu cryſte wyhtowtyn any ſpote wher ſum cuer he goo. And for they pety and charyte that y had and ſchewyd to hem



yn her nede y haue euermore had yn al my peynys. a swyfte refreschyng and releuyng of helpe. Also many othyr thyngys the same abbas tolde me amonge the whyche sche complaynyd that for on thyng that she dyd she had sofryd fore peynys and that was by cause. neglygently sche leste a certen chylde a yonge scoler. that was destitute of al hys frendys. and was comytted to her of a certen byshoppe for to be browght vppe. and therefore the chylde leuyd longe tyme in grete dyscomforte and heuynes. Also y saw and knew sum of her systers that were noonys of her monastery ther yn that place of purgatory yn lyght peynys.

### ¶ Of a knyghte that synnyd yn simony ¶ Ca. xlii



Certen knyght that was patron of a chyrche solde on a tyme a personage to a certen clerke for. xxvij. marke. Sothely aftyward he repente hym of that dede. and for the satysfaccion of so grete a synne he

toke the crosse to go the holy londe. and to vyset owre lordys scepulcur yef he myghte. and for hys offensys there to aske god forgeuenes and mercy. Trewly that tyme. the hethyn folke had put thens crystin pepul and so occupied the holy londe. Then were cristen pepul gedyrde of al coostys of the worlde to fyghte agenste hem. and to dryue hem away and so thys knyghte yoynde hym selfe to goo amonge hem. And aftyward he was smytte wyth sekenes. and endyd hys lyfe yn that journey. Sothly y fownde thys knyghte there yet yn mene peynys. And he tolde me that for the synne of symony that he dyd. as hyt ys a fore seyde he had sofrydful greuys peynys and gret. And more ouer he seyde. yf y had not be preuent by the mercy of god to repente me ful fore afore my dethe for that synne of symony yn no wyse schulde haue scape eternal dampnacyon. And the labur of the pylgrymmage that y toke for god tawarde the holy londe. gretly esyd me of thoo peynys. that were due for the same synne. Also hit was grawntyd me by the goodnes of god that y



schulde fende to her that was my wyfe. by a feyth-  
 ful clerke warnyd yn hys flepe of me. that ſche  
 ſchulde orden to be feyde for me. v. tricennarijs of  
 meſſys wyth the offycys of *placebo* and *dirige* as the  
 chirche had ordende for hem that byn dede and of  
 ſeche pryſtys that were of honeſte and chaſte lyuyng.  
 of the whyche. ſome y tolde by name. Than ſche  
 made theſe meſſys wyth othyr thyngys a fore feyde. to  
 be trewly done for hym. and aſtyrwarde ſche rewardyd  
 hem as they were worthy by the whyche he feyde  
 hys peynys were ful gretly abatyd. For a bowte  
 the begynnyng after my dethe oſtyn tymes y was  
 compellyd dayly to deuoure tho penſys hoothe and  
 brennyng that y had takyn of the pryſte and per-  
 ſon afore feyd. And nowe by the mercy of god y am  
 delyueryd fro that grete tormente. and that was moſte  
 for the ſuffragiis the whiche was done for me. And  
 yette y am conſtrayned ful fore to ſofyr the ſcarpnes of  
 colde. by cauſe whenne y leuyd y had not compaſ-  
 ſyon on powre and nedeful people that were clothles  
 and coolde. And oſtyn tymes whenne y gaue hem  
 mete and drynke y wuld be ryght wele warre by the  
 vyce of hardnes to ſpende no money apon hem.  
 Thanne feyde y to hym. what and there were done  
 yet ageyne meſſys for you ſchuld ye not trowe ye  
 reſceyue perſetly reſte. Thanne he feyde. yys and  
 there were done for me. vii. tricennariis with the offycys  
 longyng to hem this ys *placebo* and *dirige*. y hope that  
 anone as they were done for me. y ſchuld be delyueryd  
 fro peynys to euerlaſtyng reſte. Here nowe hyt ys to  
 be vnderſtonde that thys ſame knyght after his deth  
 as y knowe hyt nowe withoute any doute. apperyd in  
 a vyſyon to the ſame clarke afore feyd. and aſſygned  
 hym. v. ful chaſte pryſtys and choſyn by name. that  
 ſchuld ſeye theſe meſſys and other thingys lyke as hyt  
 ys feyde aboue. Hoys perſons and namys and the  
 placys of her dwellynges the whyche dylygentely he  
 expreſſyd were to hym ſelfe while he leuyd in hys bodye.  
 and to y clarke that he apperyd to. and alſo to hys  
 wyfe that dydde for hym vtwardly onknownen.

**¶** Of a certen yonge monke that somme tyme in  
hys dayes was sexten of the chyrche. **¶** Ca xlvij



Certen yonge man a monke that somme tyme y had feyne the whiche in many thyngys behauyd hym relygyously and he was also sexten of the chyrche where he dwellyd. Sothely there were in thys fame chyrche. iii. or. iiij. ymagys of our blessyd lady sent marye hauyng in her lappys the ymage of oure sauour ihesu cryste yn fourme of a lytyl babe and they were sette at euery auter on right wele peynted and feyre arayed wyth golde and diuers other colours. the whyche schewyd to the people that behylde hym grete deuocyon. And before euery ymage hynged a lampe. the whyche after the custome of that fame chyrche. were wonte to be lyghted at euery pryncypale feste thorowe alle the yere. bothe by nyghte and by daye enduryng fro the first ensonge vnto the second ensonge afore the forseyde ymagys of owre blessyd lady seynte Marye. And alsoo thylke lampys lyghtnyd alle the chyrche abowte. Trewely hyt happonde apon a tyme in the forseyde Sextenys dayes. that grete scarfynesse of oyle was in that countreie that fame tyme. and also there was no man that there had any oyle thanne to selle. and seldyn hyt was that any stranger at that sesyn putte forthe any suche chafer for to selle. where fore the forseyde sexten. by cause he wysste not. where he myght gete oyle for necessary vsys the mene whyle he withdrew the lyghte fro the forseyde lampys. as hym thowghte he myghte lesfully doo how be hyt that he had some yn store. but he drede lest he wolde not suffyce tyl he hade more. so that on ascensyon day and wythssonday he put no lyght to hym. the whiche yn these festis specially were wonte to brenne But he went not onponyshte. Sothely the thyrde day yn whytsson weke when he was feyen yn al thyngys ryght hole and sownde sodenly he was smyte wyth a ful sharpe axce. and so a vexid ther of that he was madde and owte of hys mynde and on thewysday the nexte weke aftir he

dyde And on faterday by fore hys dethe. when he was almoſte at hys laſte ende. he ſaw yn a uyfyon the quene of heuyn owre bleſſyd lady ſent mary. ſtondyng on a grice of a certen wyndyng ſtayer yn the chyrche that was by on of the ſame ymagys of owre bleſſyd lady aforeſeyde And when he ſaw her he cryde to her remembryng hys ſekenes and perelle and ſeyde. O holy and bleſſyd mary. haue mercy on me. Than ſche andſwerde hym ſcharply bothe yn worde and yn chere ſeyng thys wyſe. Thow haſte take fro me the worſhypp of my lyghte yn erthe. and y ſchal ageyn take fro the the lyghte of thys preſent lyfe. Sothely whenne he herde and vnderſtode this thretyng he was fore aſerd and abaffhid and no meruelle. and caſte hym ſelfe done at her ſete with grete wepyng and forowyng and aſkyng for[g]euenes of hys trefpas and promyſed amendement Thenne oure bleſſyd lady hoys thretyng ys wonte to be of mercye mekely behylde hym and made a ſigne with her hand ſchewyng hym the grice that ſche ſtode apon and ſeyde. Sytte done here Thanne he begunne as hym thoughte to ſytte done ful fore aſerd at her ſete. whenne ſche ſodenly vanyſhte away. And whenne he was cumme to hym ſelfe ageyne callyd for hys bretheren and tolde hym thys vyfyon that he had ſeyne and prayde hem and alſo bade hem with grete inſtaunce and wothys that the nexte nyghte with the daye folow- yng. the lampys afore ſeyd ſchuld be lyghtynde and brenne. as the cuſtome was before Alſo he made a vowe that and he myght haue hys helthe ageyne he wold contynally kepe forthe and encreſe the forſeyde lampys to worſchyppe and lawde of the glorious vyr- gyn and moder of god oure bleſſyd Lady ſeynt marye. But he cowde not calle ageyne the worde and ſentence that ſche ſeyde to hym And ſo he dyde the tewſday after trynſte ſonday and as for the reſtoryng of the forſeyde lampys ſome ſatyffaccyon he dydde for his offense and trefpas. Trewly yette hethir to was he holdyn in peynys and tormentys bycauſe often tymes he had offendyd in kepyng of hys relygyon and in ſey- ing of dyuine ſeruyce And alſo he was lyght of be-

hauyng and ondyfcrete as in etyng and drynkyng.  
lawghyng spekyng. iapyng and in many other mo.

¶ Of a certen clerk that leuyd holyly ¶ Ca xliiij



Orthermore a certen clerke that paste oute  
of thys world in hys yowthe y sawe there  
in the same place the whyche by the in-  
spyracyon of the holy goste bothe in  
connyng of dyuynyte as in other lyberals  
facultees passyd al moſte alle other that were hys  
felawys. Sothely he was there peynde in a light and  
amene wyſe gladly goyng forthe by the teſtymony and  
witnes of a goode conſciens that he had toward the  
ioys and reſte of paradyſe Trewely he was ful wele  
diſpoſyd of maners and condicions and fludeyng in  
ſcolys pure of chaſtyte and benyuolente in charyte  
with other geſtys of grace by the whyche he pleſyd  
oure lord ful wele. Alſo he had gotyn to hym ſpecy-  
aly the loue of the moſte gloryus vyrgyne the modyr  
of god oure bleſſyd lady ſent marye home he ſeruyd ful  
deuoutely in hys lyfe and ful oſtyn tymes wachyd longe  
in prayers before her auter with a ful meke ſpyryte and  
a contryte herte and for her loue gave to pore pepul  
mekyl almys wherfore withoutyn doute thys remaynyd  
to hym of the ſame bleſſyd lady in heuyn euerlaſtyng  
ioye and grete mede And for the houre of hys paſſ-  
yng oute of thys world he had reſceyued mekyl  
refreſhyng and by her contynual ſolace and helpe was  
mercyfully alſo in hys peynys ſokyrde and confortd  
Sothely whenne he was ſchewyd to me he was ſum  
what dyſſeſyd and peynyd only by the intemperans of  
the eyre as in coolde and in hete Then y enqyred  
and he had ſofrid any other peynys afore. And hyt was  
tolde me that he had ſofryd other whyles amonge the  
peynfull hete of thirſte. and that was becauſe whenne  
he abowndyd in temporal goodys he was more harder to  
the pore pepul than he ſchulde haue be. or ryghte wolde  
And trewely he had gret compaſſyon of hem. and  
mekyl he dyd in hys lyfe to helpe and releue hem.



But neuertheles oftyn tymes he was wery of hem. and specyaly after that he was waxin rycher in so mekyl that before when he was powrer and had not so mekyl he was more lyberale to powre folke than he was after whenne hys goodys were encresyd And therefore full fore hyt ys to drede howe streytely they shulde geue acomtys of her dispensacyon that haue resceyued benefytys and ryches of the chyrche. owre lord yhesus seying thys wyfe yn the gospel. *Cui plus committitur ab eo plus exigitur* that ys to sey To home more ys commytid or be takyn. of hym more shal be askyd Now sothly by cause whe haue here trewly wretyn yn wordes mony thyngthes that we fownde and saw yn placys of peynys let vs here ende owre narracion of hem And aftirward as god wyl geue vs grace we wyl asaye to telle and declare some thyngthes that we saw of the conforte and gladnes of the bleffyde fowlys the whyche restyd hem yoyfully yn the ful mery and yocunde place of paradyse.

**¶ Also of paradyse and of the multitude of pepul that he sawe and founde there.** **¶ Ca xlix**



Owe of the folace and conforte of the bleffyde fowlys that byn scapyd her peynys and be at reste and of her euerlastyng ioyes. sum what y wille tel you as y can and may For no man may sufficiently And whenne we were paste and gonne these thre placys of peynys as hyt ys aboue seyde and had beholde the grete peynys and dyuers tormentys of synnarys. we wente forthe farthir And as we wente farther. there begunne to appere a lytyl and a lytyl more and more a full feire lyghte vnto vs and with al brake oute a ful plesaunte swete sauyr And anone after we cam to a fylde the which was full of alle maner of feyre and plesaunte flowrys that gaue to vs an oncredyble and inestymable conforte of ioye and plesure Sothely in thys fylde we sawe and founde infynyte thousandys of fowlys ful iocunde and merye in a ful swete reste after her

penauns and after her purgacyon. And hem that we founde firste in the begynnyng of that filde had apon hem white clothyng. but hyt was not very bryght nethyr wele schynyng. Notwithstondyng they had no spotte of blacknes or of any other onclennes on hem as hyt semyd. saue thys as y seyde before they were not very bryght schynyng whyte. Trewely amonge thes many y knewe the whyche sum tyme y sawe and knewe ful wele whenne they leuyd in thys world. Of the whyche schortely sum what y wylle telle yow and of other y purpose to cesse.

**¶ Of a certen abbas the whyche he sawe and knewe there also.** **¶ Ca. I.**



Ere in thys place was a certen abbas that was of worschipful conuersacyon. the whyche y knewe whenne y was a chylde. and sche dyed a xiiii yere agone. Sothely sche had grete feruour and zele to chaastyte. and to alle other honeste Also sche was wyse and warre and deuowte in kepyng her sisters. to whome sche was commytted Thys abbas y sawe amonge them that were in the begynnyng of that ioyful place. For sche was but as newe cum thedur fro her peynys. and sche had apon her clene clothyng but not verey whyte schynyng. And sche semyd by her chere and dysposycon as sche had be longe tyme sicke or dissesyd and had cumme late fro bathys. I passe by here to tel of summe lyghte thyngys for the whyche sche had soffryd ryghte scarpe peynys. Sothely sche had not ouercumme in her leuyng the vyce and mocyon of vayne glorye. amonge the merytys of vertu and commendacyon of flatteryng and of other thyngis innumerabulle y passe by. in the whyche the febull ignoraunce of good pepul often tymes offendythe Trewely sche told me that sche had soffryd peynys specyaly by cause sche louyd her kynnys folke ouermekyl carnaly. and to hem gaue mekyl goodys of the place that sche had rule of. whenne somme of her systers to home sche was a spyrytuall moder lackyd sum tymes suche thyngys as

longed to her leuyng and clothyng. And whenne y harde thys of her. gretely y meruelyde. For y knowe not onethe any prelate in thys dayes. that vsyd so grete scarfnes to her kynnys folke as sche me semyd dydde to her cosynis. And as tochyng superfluyte as fer as y knew. onethe sche gaue any tyme to hem that were of her kynne ther necessarijs. Also her neueys and necys. and othyr that were of her kynne she cowpulde hem not to carnal matrymony. but be toke hem to religyon for to serue god. And so sterne sche behauyd her yn wordys and yn chere. to hem specially. that when sche was seyne to othyr strangers frendely and yefely. sche was only to her cosynis ryghte gastful and on mylde. Also sche vsyd to enquire ther sawtys ful warly. and when perauenture sche myghte fynde hem sawtye. ful bytturly therfor sche wolde hem ponythe. Also sche wolde haue the honeste of maners. and the clennes of chastyte obseruyd and kepte. of al seruantys and persons that sche hade longyng to the monasterye. but mooste of hem yat were of her kynne. And ther was no brothyr ne syster that sche vsyd to fauer. as dydde othyr that were not of her kynne. And when y had seyde thys to her. and also that sche had browghte forth many that y knewe to kepe deuowtly her purpose and habet of relygyon that they had takyn apon hem thys wyse the same abbas seide to me ageyne. Sothe hyt ys sche seyde as ye sey. But neuertheles for the carnal affeccyon and loue. that y had ynwardely to my frendys when y was bownde to the due gostely leuyng of religion. as wele by the reson of my professyon. as by the office that y bare. y kowde fynde non excuse. be fore the streyte iugement of god yn the whyche y was examynde to the vtturmasse poynte of my leuyng. And mooste by cause that occasyon of gruggyng. and example of ouermekyl besynes grewe to my systers, by my sawte and negligens for the carke and besynes that they had to her frendys Trewly y schulde rathyr haue be warre and takyn hede of the hurte of her sowlys of home y had cure and charge. than the superfluyteis and prouysyon of wordly goodys

to my frendys the whyche y leste onys wyth the worlde for god. And when thys worschippful abbas had tolde me thys and many othyr thyngys also. we wente forthe farther yn to the same ioyful fylde.

¶ Of a certen prior that leuyd deuowtly and dyed holly. ¶ Ca li



Saw and knew also yn thys ioyful place a certen worshipful person yat was a prior of a monasterye the whyche dyed a. iij yere agonne Trewly y saw hym ful bleffydly amonge ye holy spíritys and bleffyd feyntys yn a ioyful reste. exempte and delyueryd frome al peynys. gladsum and mery of yat place yat he was yn but mekyl more gladder and that yncomparable for the certen bydyng that he boode. to haue the sight of god. And he bare euermore whyle he leuyd in thys world the habet of a monke bothe on his body and in hys herte fro the tyme of hys chyldehode on to hys oolde aage and to hys laste ende. Also he kepeth and hydde the floure of hys vyrgynite in the bosum of mekenes and he cowpuld to hem ful fuerly the vertu of pacyens. Trewely he vfyd gret abstynence and longe wacchyng. and bothe too he ouercome by holy deuocyon. And whenne necessity compellyd hym to be aboute werkys of charyte as hys office requyred for the tyme. he wulde euer amonge be feyng some salmys or other deuowte prayers to god. No man had more compassyon to hem that were in temptacyon than he. ne no man was more deuowtur and besyur in seruyce to seke men / than he. Also he neuer denyed hem her petycyons and askynges that were dyffesyd al only of tho thyngis that myghte be hadde. And for to helpe hem that were in heuynes. a becke of warnyng was suffycient. And whenne he was of seche holy leuyng and conuerfacyon. and also laborde cont[i]nualy mony yerys before hys dethe. in grete wekenes of bodye so that by hys febulnes and diffese he had vtwardly losse the sight of on of his yes a too yere before his obite



when other lymmys of his body faylde him for dyuers other dyffesis. and not withstanding alle thys yette wolde he neuer be fro the couent ne fro the quere ne fro the comyn table of the frayter where he was more fedde of the refeccyon of his brethyrne. than of hys owne Sothely aftyr hys yonge age. he vtwardly absteynide hym fro flesche metys neuertheles he wolde to his brethirne yat wer sickelew and febul besyly and deuowtly profer hem flesche metys for her recoueryng And at the laste he fyl yn to a sekenes yat ys called diffenteria And when he was al moſte browghte to hys ende. he toke hys goſtely conforte and focur the holy and bleſſyd ſakyrment of owre lordys precius body and blode with hys laſte anoyntyng. and ſo bode al moſte. x. days with owte any mete intendyng only the benefityſ of god and the exhortacion of hys brethyrne Trewly the nyghte before the day yat he paſte to god abowte the owre of diuine ſeruyce. he ſaw owre lord ihesu and owre bleſſyd lady ſeynt mary cummyng to hym. and with a ful meke ſygne they made a tokyn to hym that he ſchulde ſollow hem. and anon aftyr callyd for hys brethirne. and declaryd to hem the viſyon that he had ſeyne. and tolde hem before. and yat with a ful glade herte yat he ſchulde paſſe hens on the morow nexte. and ſo he dydde Longe hyt were yef y ſchulde telle and remembre all thyng that he ſeyde before hys ende. how he commendyd hym ſelfe and hys brethirne to god. and exhortyd hem to contynew yn good leuyng. hoys wordys and exhortacion was not of man. but of the holy gooſte that ſpake yn hym Sothly then on the morow aftyr abowt the howr of tyrſe lying yn aſhys and yn herre when he had ſeyde the ſeruice of the day. and of the holy trinite. and of owre bleſſyd lady. the whyche he vſyd euermore of a childe and when he had herde deuowtly the paſſion of owre lorde after the .iiii. euangelystys. and other ſalmys with grete compunccyon of herte betwhene the ſwhete kyſſyngys of oure lordys croſſe and the ſalutacions of oure bleſſyd lady. bleſſyng hys brethyrne deuoutely expyryd. Therefore thys worſchyfful fader. wyth home

fro my ryghte yonge aage y was ful wele acquentyd anon as y sawe hym deuoutely y grete hym and he grete me ageyne ful mekely and tolde me many thyngys.

**¶ Of a certen yonge monke there of his** **Ca lli**



Othely thys worschipful fader and Prior schewyd to me ther also a certen adolescence a yonge man the whyche in hys chylldhode with gret feruent deuocyon entryd in to relygyon and was a monke in the same place and monasterye yat thys worschypful fader aforeseyde was prior of. and there he leuyd a good whyle but no longe tyme. for he was preuent hastely and sone of dethe and so bleffydly he passyd out of this worlde Trewly y neuer saw hym in body Neuertheles often y haue harde the bretheren of the same place tel of his pure and innocent leuing and also of hys holy passing mony thingys Then seyde the forseyde prior to me of hym This ys my sonne he seyde of home often tymes thou haste herde. he was my felowe when y leuyd in the worlde in holy leuing and deuocyon. he ys now also my felowe going to heuyn. and schalle be an euyne heyre with me eternaly in euerlasting ioye and blyffe and the same yong monke also tolde opinly to hys brethirne before his dethe the howre of hys passyng. And also heuynly melody was harde at hys passyng as many can telle that were ther in the monasterie the same tyme Treuly the forseyde prior. what for diuers negligencys of hys owne doying and for othyr diuers fawtys of hys brethirne. he had soffryd some lytyl peynys And the same yonge monke also. as he had offendyd yn ful smale and lytyl thyngys. so he had felte afore sum what of lytyl peynys. not wythstondyng they were bothe equale yn wythnes and in ioy Sothly the forseide prior as hyt semyd had a truste of a more greter rewarde for the more goode dedys and meritys of vertu the whyche he had by lengur leuyng deferuyd.

¶ Also of a worschipful pryste.

¶ Ca liij



Saw also yn thys same place a certen worschipful pryste the whyche yn hys lyfe dydde mekyl good to the pepul by hys holy preching Treuly he had grace of prechyng so ioynyd which the zeles of ryghtwefnes and with good example of leuyng. yat he callid not only the pepul of hys owne paryshons fro wekyd leuyng and dedly dedis. but also he enformid and tawghte innumerable pepul of other parishons ferre and brode. how they schulde leue her synnys and fulfille owre lordis commandmentis and how they schulde dayly encrese and perfet in goode and vertuous leuyng and so to continew to a dew and a conuenient ende And sothly summe were so ferre fallyn yn to the deuyls bondys by her euyl and wekyd leuyng whome he callyd ageyne by prayur and holy prechyng that visibly they myghte afterwarde vnderstonde and know how they had be takyn hem selfe to the deuyl and hys seruice the whiche he made of oure lordys infinite mercy by confession and satisfaccion and penanse doyng. ryght wele and parfet yn the feithe and yn good leuyng Neuertheles for what causys he had also sofryd before a lytyl while diuers peynis y leue oute here by cause y haue seyde a fore many feche lyke thyngys. And as we wente more ynward and farthir yn to yat ioiful place of paradyse. we had euermore a clere lyghte and felte a swetur sauer and hem that we founde and saw ther were more whyttur and gladder than were othyr that we saw before And wher to schulde y tarye here now to nowmbre tho persons and her merytys the whiche y saw ther. that y knew summe tyme before yn the worlde. and hem also that y knew not before For al that were ther yn that place. were ordende to be the cytsonnys of the hye and euerlastyng ierusalem and al had paste the stryfe and batel of this worlde and were victurs of deuyls. and so lyghtly they went tho-

rowe al peynys. as they were before les comyrd [combyrd ?] and holde by wrechyd leuyng and worldely vicys

**¶** how oure lordys passion was representyd and shewyd to the sowlys that were in pa[ra]dise. **¶** Ca liiii



Owe sothely tho thyngys the whiche we sawe as we wente forthe sarthir in to the same place nethyr tonge may telle ne mannys mynde maye worthely confyder. who ys he that may worthily tel in worde how in the myddys of tho bleffyd and holy fowlys the holy croffe of crystys passyon was presented and schewed to hem. of the whiche insynite thousandys were there stondyng aboute hyt and as oure lorde had be present in hys body so they worschyppte and halowed hys bleffyd passyon Trewly there was seyne the meke redemer of mankynde oure swete lorde and sauyur ihesus criste as he had be done fresche on the croffe. For alle hys body was blake and bloody of scurgys and betyng and cruelly disfigurde by fowle spytyng crownd with scarpe thornys and smytte throw with grete naylys hys fyde was fore persyd with a spere and fro his handys and fete ranne out blode redde as purpul and from his holy fyde came downe blode and water ful largely. and at this grete and wondyrful spectacul stode his holy moder oure bleffyd lady sent marye. not now in heuynes and mornyng but right gladsum and ioyng and yat was in a ful feyre demenyng. and ther also stode with herre the swete dyscipil of criste seynt iohanne the bleffyd euangeliste and ho may now conceue in mynde how thoo holy soulys ranne thedir on euery fyde gladly and lightly to see and beholde yat bleffyd sight O what deuocyon was there of hem that behilde that glorius vyfyon O what concurs was ther of worschipping and thanking our lorde ihesu criste and how meruelus was her ioyful gladnes Trewly



remembryng theſe thyngys in my ſelfe y wote not whedir ſorow or deuocyon or compaſſion or gratulacyon drawyn nowe myne onhappy ſoule dyuers weyes. For wondyr and meruel of tho thingis makyn me alyenate fro my ſelfe and ſum what abſent to my ſelfe. who ys he that wolde not ful gretly ſorow to ſee ſo feire and ſo ſolemlly a body to be caſte under ſo grete iniuriis and fore peynys. and who wolde not with al his harte haue compaſſion apon his mekenes ſo mouid and vexyd with tormentys and vpbraidys of ſeche wekyd folke. and what ioye and conforte may nowe here be thoughte. that by his paſſion and meke dethe helle ys foughtyn agenſt. the deuyl ys ouercome and bounde his power and ſtrenthe is deſtroyed and man that was loſte ys reſtoryd ageyne to grace and takyn oute of the peynful priſon of helle and ioynyd bleſſydly to the holy angelys of heuyn. and ho wolde not meruel on the grete mercy and goodnes of our fauyur cryſte iheſu the whiche now beyng immortalle wyl whytefaue yat hys paſſyon and dethe the whyche he ſofryd onys in this worlde bodely for the redemption of mankynde be repreſentyd and ſchewde in a vyſyon to the holy ſowlys that byn in paradyſe. that her deuocyon and loue ſchuld be the more accendyd and increſyd to hym. Many other thingis y ſaw and herde there the whyche y trowe at this tyme is bettur to leue hem out than to wryte hem. and than aſtyrward ſodenly this bleſſyd fyghte and holy vyſyon was takyn fro thens. Than al that grete multytude of ſowlys that came thedir to worſchippe the holy croſſe of cryſtys paſſion wente ageyne euerichon to her owne places with ioy and gladnes. Treuly y ſolowyde euermore my duke and lodisman ſent Nicholas that went forthe farthir and farther repletyd now with grete ioye and gladnes amonge the ful brighte and light manſyons of bleſſid ſowlys. and the whitnes of hem yat were here in this place and the ſwetnes of ſauer and alſo the melodye of ſynging laudys to god wes ineſtymable and onethe to mannys vnderſtondyng credyble.

**¶ Of the entryng of the gate of paradyse and of the ioy that apperyd withinforth. ¶ Ca lv**



Furthermore nowe whenne we were paste all these placys and sightys aforeseyde and had gonne a good space more inward and euer grew to vs more and more ioye and feyernes of placys. also at the laste we sawe aserfe a ful glorious walle of crystal hoys heythe no man might see. and lenthe no man might consider. and when we came thedyr y sawe within forthe a ful feyre brighte schynyng gate and stode opyn saue hit was signed and leide ouer with a crosse Treuly theder came flockemele the multytude of tho bleffyd fowlys that were next to hyt. and wolde cum in at that feyre gate The crosse was sette in the myddys of that gate. and nowe sche was lyfte vppe an hye and so gaue to hem that came thedyr an opyn and a fre entryng. and afterward sche was lettyn done ageyne. and so sparyd other oute that wuld haue commyn in But howe ioyful they were that wente in and how reuerently they taryde that stode withoute abydyng the lyftyng vppe of the crosse ageyne y can not telle by no wordys Sothely here sent Nycholas and y stode stille to geder. and the lyftyngys vppe of the crosse and the lettynys done ageyne. wherby somme wente in and some taryde withoute. y behilde long tyme with grete wonder And at the laste sent Nycholas and y came thedyr to the same gate hande in hande. And when we came thedyr the crosse was lyfte vp. And so they that were there wente in. Sothely than my felowe sent Nycholas frely wente in and y foloude but sodenly and onauysyd the crosse of the gate came done apon owre handys and departyd me fro my felawe sente Nycholas and when y sawe thys. ful fore aserde y was Then seyde sent Nycholas to me. Be not aserde but haue only ful certhen feythe in our lorde ihesu criste and doutheles thou schalt come yn And astyr thys my hope and truste came ageyne and the crosse was lyfte vppe and so y cam in. but what brightnes and clerenes of light was

there with in forthe al aboutys no man aike ne iechne of me for y can not only telle hit by worde but also y can not remembre hit in mynde That glorious schyning light was brighte and smothe and so raueshte a man that behylde hit that hit bare a man aboue hym selfe by the grete brightnes of lyghte yn so mekyl that what fumeuer y sawe before hit was as no thing me thought in comparyson of hit That bryghtnesse thawghe hyt were inestymable. Neuerthelesse hyt dullyd not a mannys fyghte. hyt rathyr scharpyd hyt. Sothly hyt schynyd ful meruelusly. but more ynestymably hyt deltyd a man that behylde hyt. and wondirfully cowpulde a mannys fyghte to se hit. And wyth ynforthe no thyng y myght see. but lighte and the walle of crystalle throw the whyche we came yn And also fro the gronde vppe to toppe of that walle were grycis ordende and dysposyd feyre and meruelusly. by the whyche the ioyful company that was cum yn at the forseyde gate gladly ascendyd vppe Ther was no labur. ther was no difficulte ther was no taryng yn her ascendyng. and the hier they wente the gladder they were. Sothely y stode benethe on the grunde. and longe tyme y saw and behylde how they that came yn at the gate ascendyd vppe by the same grycis And at the laste as y lokyd vppe hier y saw yn a trone of ioy fittyng owre bleffyd lord and sauour ihesus criste yn lykenes of man. and abowte hym as hyt femyd to me were a fyue hondred fowlys. the whyche late had ftyed vppe to that glorius trone. and so they came to owre lorde and worfchpte hym and thankyde hym. for hys grete mercy and grace schewyd and done to hem And some were seyne on the vppur partys of the walle as they had walkyd hethyr and dedyr Trewly y knew for certen that thys place. were y saw owre lorde fyttyng yn a trone. was not the hye heuyn of heuyns where the bleffid spiritis of angels and the holy fowlys of ryghtwys men ioyin yn the feyghte of god seyng hym yn hys mageste as he ys. where also innumerable thowfondis of holy spiritys and angels ferue hym and assiste hym But than fro thens wythowten any hardnes or taryng. they ascende vppe to the hey

heuin the whyche ys bleffyd of the fyghte of the euerlastyng godhed where al only the holy angels and the fowlys of ryghtwes men that byn of angels perfeccion feyn the ynuisibly and inmortalle kyng of al worldys face to face. the whyche hathe only immortalite. and dwellyth yn lyghte. that ys inaccessible. for no man may cumme to hyt. the whyche no mortalle man seithe nethyr may see Sothely he ys seyne only of holy spiritys that byn pure and clene. the whyche be not greuyd by no corrupcion of body nethir of fowle And yn thys vision that y saw. so mekylle y conceuyd yn my fowle of ioy and gladnes that wat sum euer may be feyde of hyt by mannys mowthe. ful lytyl hyt ys. and onfufficient to expresse the ioy of myne herte. that y had there.

**¶ how the monke came owte ageyne throu the same gate of paradyse.** **¶ Ca lvi**



Herfore when y had feyn al these fyghtys aboue feyde and many othyr innumerable my lorde sent Nycholas that hylde me by the hande feyde schortly thys to me Loo sonne he feyde now a party aftr they petition and grete desir thow haste seyne and beholde. the flate of the worlde yat ys to cumme as hyt myghte be to possible Also the perels of hem that offendyn and erryn the peynys of fynners. the reste also of hem yat haue done her purgacion. the desyrys of hem that be goyng to heuynward. and the ioys of hem. that now byn cumme to the courte of heuyn and also the ioy of crystis reynynge And now thow muste go ageyne to they selfe and to thyne. and to the worldys feyghtyng Treuly thow schalt haue and perceue the ioys that thow haste seyne and mekyl more. yeffe thow contynew and perseuer in the drede of god. And when he had feyde thys to me he browghte me forth the throwe the same gate that we came yn. wherfor ful heuy and fory was y and more than a man may suppose. for wele y knew that y must turne ageyne. fro that heuynly blyffe to thys worldys wrechidnes. And gretely he exhortyd me.



how y schulde dyspose me. to abyde the day of my callyng oute of my body yn clennes of herte and of body. and mekenes of spirite wyth dylygent kepyng of my religyon. Dylygently he seyde to me. kepe the commaundementys of god. and dyspose they leuyng aftyr the example of ryghtwes men. And truely so hyt schal be. that aftyr the terme of they bodely leuyng thow schal be admytted bleffydly. to her feleschippe euerlastyngly.

**¶ Of the swete pele and melodye of bellys that he herde in paradyse and also how he came to hym self ageyne.** **¶ Ca. lviij**



**A**Nd whyle the holy confessor sent nycholas thys wyse spake yet with me sodenly y harde ther a solenne pele and a rynggyng of a meruelus swetenes. and as al the bellys yn the worlde or what sumeuer ys of fownyng had be rongyn to gedyr at onys Trewly yn thys pele and rynging brake owte also a meruelus swetenes. and a variant medelyng of melody fownyd wyth alle And y wote not whether the gretnes of melody. or the swetnes of fownnyng of bellys was more to be wondirde And to so grete a noyse y toke good hede and ful gretly my mynde was suspended to here hyt Sothly anone as that gret and meruelus fownnyng and noyse was cessyd sodenly y saw my selfe departyd fro the swete feleschippe of my duke and leder sent Nicholas Than was y returnyd to my selfe ageyne. and anone y hard the voycis of my brethyrne. that stode abowte our bedde also my bodely strenthe cam ageyn to me a lytyl and a litil and myn yes opinde to the vse of seying as ye sawe ryghte wele. Also my fekeness and febulnes by the whiche y was longe tyme ful fore dissesid was vtwardly excludyd and gonne fro me. and fate vppe before yow so stronge and myghty as y was afore by hyt soroful and heuy And y wende that y had be then yn the chirche afore the auter. where y worfchipte fyrste the crosse And as tochyng the taryng that y made yn thys vyfyon y had wende hyt had be noone. but al only

the space of on matens while. and now as y vnderstonde. y was terdye .ij. days and more And now as compendeuſly as y kowde y haue here tolde yow of al tho thingys the whiche y ſawe and were ſchewyd to me yn body or yn ſpिरite at the inſtauns and commande- ment of youre holynes and deuoute charyte. And nowe y beſeche you mekely and that with ſore weping that ye will with ſaue [vouchſafe] to praye to god for me an vn- happy wrecche yat y may ſcape the grete and greuys peynys of ſynners the whyche y ſawe. and cum to the ioys of the holy ſowlys that y knewe. and alſoo to ſee euerlaſtyngly the glorious face of oure bleſſyd lorde and ſauyur iheſu criſte and oure bleſſyd lady ſent marye.

**¶ A proſſe that thys reuelacyon ys of god and moſte nedys be trew for the grete myraclys that our lord ſhewyd on this ſame monke that ſame tyme.**

**¶ Ca lviij**



Many inſtruccyons and opyn examples byn here at the begynnyng of thys narracyon that euydentely prouyn thys vyſyon. not to be of mannys conceyte but vtwardely of the wyll of god the whiche wolde haue hyt ſchewed to cryſtyn pepul Neuertheleſſe yefe there be ſo grete inſydelyte or inſyrmyte of any perſons that can not beleue to theſe thyngys aforſeyde lete hem conſyder the grete ſekeneſſe and ſebulnes of hym that ſawe hyt. ſo ſodenly and ſo ſone helyd in to a very wytneſ and trowthe of this vyſyon that he ſawe. Alſo let hem meruelle the grete noyſe that was abowte hym. and alſo howe that he was prycked in hys fete with nyldys by the whyche he kowde not in any wyſe be mouyd. Forthermore let hem take hede to hys yes that were ſo ferre fallyn done in to hys hede and was not ſeyne onethe to bretheſpace of .ij. days. and alſo aſtyr a ful longe ſpace of howris onethe laſte myghte be perſeuyd yn hym a ful ſmalle meuyng as a thynne drede yn hys vyttalle veynys Alſo let hem conſyder hys contynualle wepyng and terys the whyche he had aſtyrward many days. And beſyde all theſe thyngys

we knowe also a nothyr certen thyng that was a ful feyre myracle and a very tokyn of godys curacyon schewyd on hym the same tyme. and as mekyl to be merueld. Sothely he had al moſte the ſpace of an hole yere yn hys lyfte legge a grete fore and a ful byttur as hyt were a canker large and brode wherby he was peynynd intollerably. And he was wonte to ſey. that he had ſeche a forow and peyne therof. as he had bore an hooſte plate of yrne bownde faſte to hys legge And ther was no emplaſtur no oyntmente nethyr any othyr medicyn how be hit that he had mekyl of lechis leyde to hyt. yat myghte yeſe hym of hys peyne or drawe the wownde to gedyr Trewly yn the ſpace of hys raueshyng. he was ſo fully helyd that he hym ſelfe meruelyd wyth vs to ſele and ſee the peyne and ache wyth the wownde ſo clene agonne. that no tokyn of hyt. ne ſigne of rednes or of whythnes remaynyd aboue the meruelus curacion of god. Al only thys differens had hys legge that was fore. fro todyr legge that where the forſeyde fore was that place was bare and had none heere.



**H**UL delectable hyt was to hym as he ſeyde fro that tyme forthe. as ofte as he harde any ſolenne pele of ryngyng of bellys. by cauſe hyt wolde then cum to hys mynde ageyne. the ful ſwete pele and melody the whyche he herde. when he was amonge the bleſſyd ſowlis yn paradyſe. Sothely aſtyr that he was cum to hym ſelfe and hys brethirne had tolde hym. that now ys the holy tyme of yeſtyr. than fyrſte he beleuyd. when he harde hem ryng ſolennly to complen. for then he knew certenly. that the pele and melodye. that he herde yn paradyſe. wyth ſo grete ioy and gladnes. betokynde the ſame ſolennyte of yeſtyr yn the whyche owre bleſſyd lorde and ſauyur ihelus criſte roſe vppe viſibly and bodely fro dethe on to lyfe. to home wyth the fadyr and the holy gooſte be now and euermore euerlaſtyng ioye and blyſſe Amen.

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'As *Theocritus* in Greeke, *Virgil* and *Mantuan* in Latine, *Sanazar* in Italian, and the Authour of *Amyntæ Gaudia* and *Walsinghams Melibæus* are the best for pastorall....'—p. 284, a.

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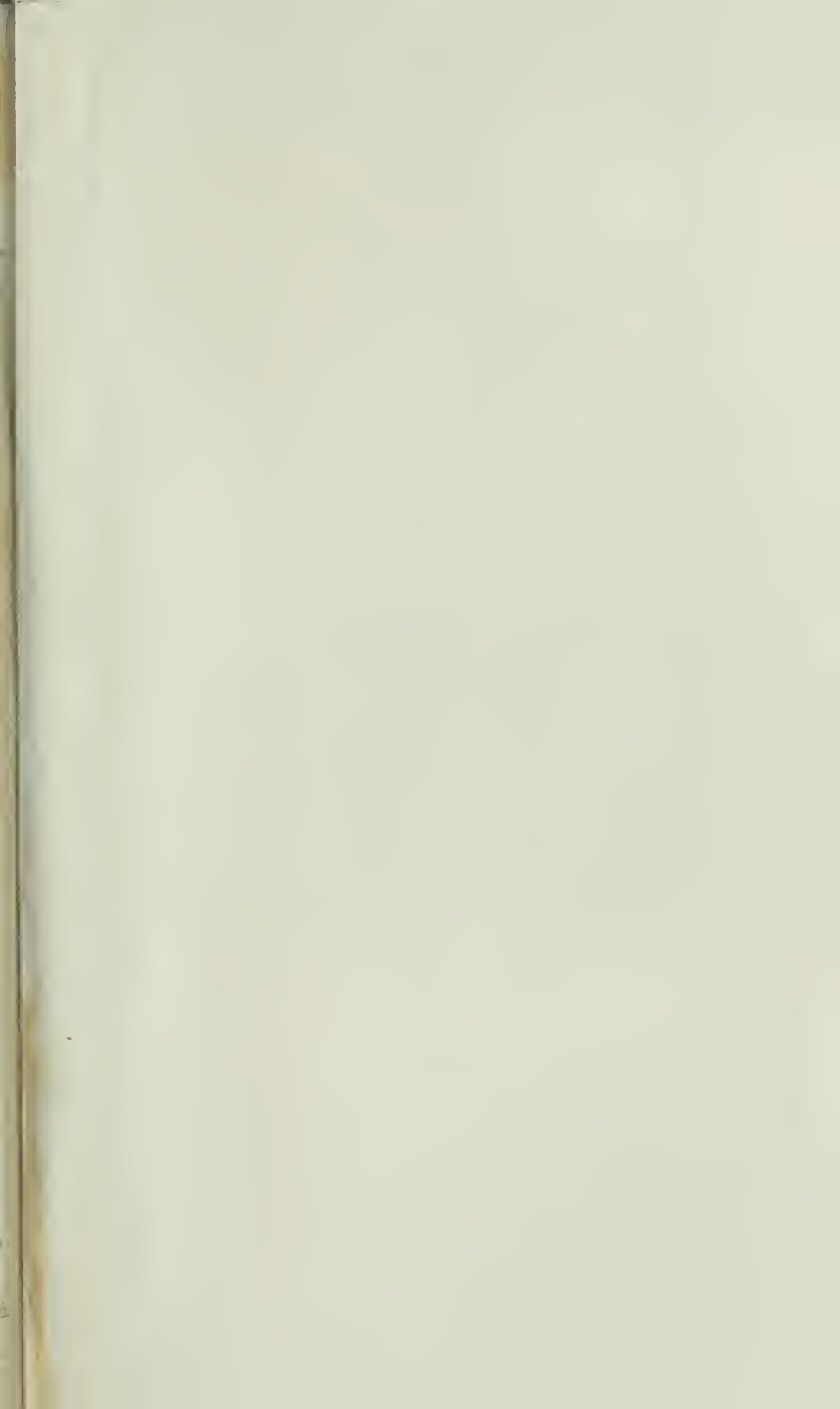
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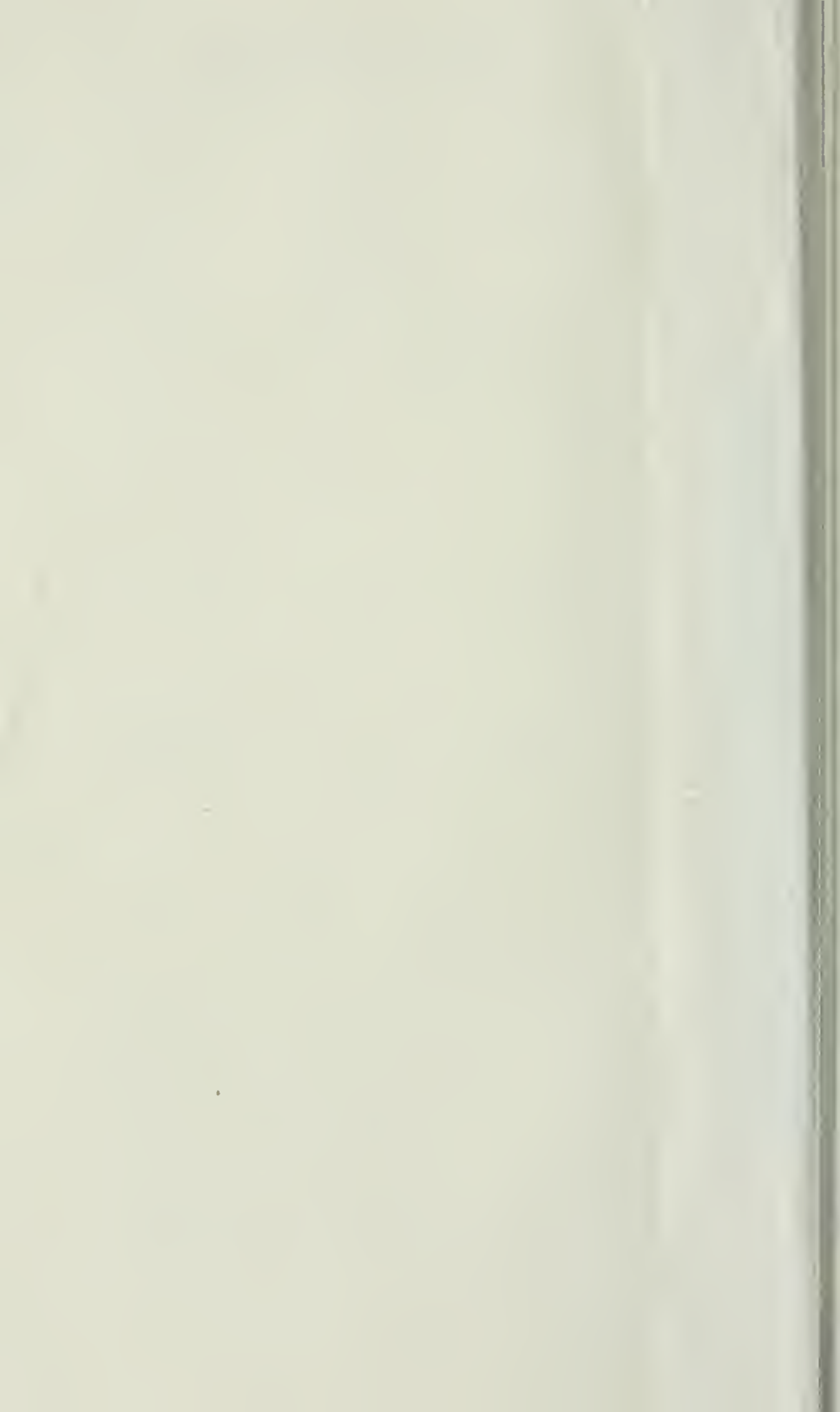
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